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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The corn crop of the present year is nearly double that of last year, and will exceed by 13½ per cent. the largest crop heretofore harvested—that of 1889. The estimate of yield is 2,400,000,000 bushels. Oats, too, will break any previous record, the estimate being 950,000,000 bushels, or about 200,000,000 bushels more than was ever harvested before. This cereal abundance will emphasize the national Thanksgiving.

The pension roll of the Government increased last year at the rate of about three names each working day, the net gain over deaths and pensioners dropped from the list reaching 980. Commissioner Lochren estimates that the appropriation of \$140,000,000, which has sufficed for the present year, need not be exceeded in the year to come. The Revision board of the Bureau is credited with valuable work in discontinuing illegal pensions and discouraging the filing of claims without merit. Two hundred and ninety-four persons have been detected and convicted by the Law division of the Bureau. The work of the Pension Office, it is believed, is being conducted with honesty and efficiency.

The jury was out only twenty minutes in the Durrant case in San Francisco; and though the evidence was principally circumstantial, the verdict of murder in the first degree, with no recommendation of mercy, was reached on the first ballot, showing that not a shadow of doubt existed in the minds of those twelve impartial men of the guilt of the prisoner. The accused was assistant superintendent of the Emanuel Baptist Church Sunday-school. He was put on trial on the 22d day of last July on the charge of murdering Blanche Lamont in the same edifice under circumstances of peculiar atrocity. He is also charged with the murder of Minnie Williams in the same place. The district attorney in his closing address characterized him as "the most brutal murderer in the history of American jurisprudence."

Following close on the heels of Durrant's conviction in San Francisco came the tidings that Herman Mudgett, usually known as "H. H. Holmes," had been proven guilty of killing B. F. Pictzel in Philadelphia in September, 1894. The criminal career of this famous swindler is well known to all newspaper readers. How many other murders he committed besides that for which he was tried, probably only he himself knows. Besides these capital crimes he is charged with bigamy, arson, and insurance swindling (which appears to have been his principal motive) on a large scale. The successful arraignment and conviction of two such phenomenal criminals as Durrant and Holmes is a triumph of law and justice.

Mails by Telegraph.

Among the near possibilities is the transmission of ordinary mail matter by telegraph instead of by postal car. Mr. Patrick B. Delany demonstrated at Columbia College last week that one hundred words can be sent over a telegraph wire in 3¼ seconds! His invention consists, in part, of a tape which is to be perforated so as to represent each letter. A message can be perforated at the rate of twenty-five words a minute. The message thus perforated, when trans-

mitted, registers itself in dashes at the end of the wire. No matter how fast this perforated tape passes through the transmitter, impelled by whirling cylinders, the receiver faithfully records each perforation at the other end. One wire can carry messages as fast as fifty or more perforator operators could get them ready. Over 30,000 messages, or letters, of 75 words' average, could be thus sent daily from New York to Chicago at 15 cents per message—received by postmen and delivered by postmen. Electrical experts are deeply interested in this invention.

China Rent and Sliced.

The Mohammedan insurrection in Western China has reached serious proportions. The province of Kan-su, part of Shan-si, and part of East Turkestan have been overrun, the capital of the first-named province captured, and the army sent from Peking to quell the revolt utterly routed. The insurgents declare their intention of setting up an independent kingdom in the region which they have seized, and the imperial government seems powerless to prevent it. These religious revolts have been frequent in Chinese history. The last Mohammedan uprising occurred in 1862. In Northern and Eastern China the empire suffers loss of territory, but in a more peaceful way. Russia is practically sure of Manchuria; her ships have reached Port Arthur. Japan, very unexpectedly, acquiesces, and is withdrawing her troops—a fact which seems to make it certain that that insular power has come to some satisfactory agreement with a nation which she was preparing to challenge to mortal struggle. England, Germany, and France, left out in the cold, are to receive tracts of land with exclusive rights for trade and building factories—so a despatch reads. The United States, also, is to have a "concession." All of which, if true, goes to show that the work of carving up China has begun.

"The Brockway Gang."

This notorious band of counterfeiters which has been tracked for two and half years by officers of the Secret Service and for whose capture the Federal Government expended every energy that money could control, is now behind prison bars, and will cease, for the present at least, to manufacture imitations of national banknotes too faithfully copied for ordinary detection. One of the number, Dr. Orlando E. Bradford, turned State's evidence last week and secured thereby mitigation of sentence from fifteen years to six. Acting on information furnished by him, Chief Hazen, of the Secret Service, dug up at West Hoboken three plates for counterfeiting \$500 gold certificates of the United States, two plates for counterfeiting \$100 notes of the Bank of Montreal, one plate for a vignette of President Lincoln to fit into the centre of the \$500 plate, spurious bills to the face value of \$1,000,000, and enough fibre paper for an equal amount. The Doctor also confessed that three plates for printing \$100 bills had been sunk in Harlem River to avoid detection. The capture of such a dangerous band of "professionals" as this, with all their implements, is a cause for congratulation and a compliment to the officers concerned.

Concerning Cuba.

Enthusiastic mass meetings were held in several cities last week to express sympathy for the Cuban cause, and vigorous resolutions were passed in each asking the United States government to accord to the oppressed islanders belligerent rights. Meantime the latter appear to be holding their own right gallantly. An expedition led by Cespedes y Quesada has successfully landed and reinforced the revolutionary band. The tidings, from a Spanish source, that Gen. Gomez, the Cuban commander-in-chief, had been compelled to resign command in order to give a wound received last May chance to heal, has not been confirmed; on the contrary, two officers who arrived on Thursday in New York with

funds to purchase munitions of war, report Gomez to be in excellent health, and to have a force of 3,500 well-armed and disciplined soldiers; there are 35,000 patriot soldiers on the island under arms, these officers say, and the new republic could put 100,000 men into the field if it had means to equip them. Perhaps the most encouraging fact of all is the inexplicable inactivity of the Spanish commander, Field Marshal Martinez de Campos. He has been in Cuba nearly a year, with a large military and naval force at his command, and yet he has accomplished almost nothing. This greatest of Spain's living generals, the conqueror of Malays, and Rifas, and rebellious Carlists, who threatened to cross the island with a cordon of Spanish soldiers stretching from shore to shore and sweep every rebel into the sea, now declares for a policy of leniency unless Spain consents to swell his force to 150,000 troops! Cuban hopes are brightening.

The New Cabinet in France.

With unexpected promptness M. Bourgeois, on whom the task was laid by President Faure, has succeeded in forming a new ministry composed principally of well-known Radicals of the Conservative type, with M. Berthelot in charge of Foreign Affairs. The latter's predecessor, M. Hanotaux, declined to retain the Foreign portfolio, because the new cabinet would not permit him to defend his Madagascar policy and promise to leave unchanged the treaty just concluded between the Hova government and France. So far as the policy of the new ministry has been outlined, it will support a proposal to submit to arbitration the questions involved in the Carmaux glassworkers' strike; it will modify the Madagascar treaty, create a colonial army, introduce an income tax, and, primarily and diligently, investigate the Southern Railway scandals with a view to fixing the responsibility for the misconduct alleged and proved. There is no prospect, however, that this program will be fully carried out. The instability of French ministries arises, in part, from their lack of political coherence or homogeneity—the premier cannot choose adherents in his associates and can exercise no authority over their views; further, the Chamber of Deputies is the practical ruler of the nation, and dissolves a cabinet at its pleasure. The Chamber itself, by the way, is a very uncertain body, broken up into small political groups which refuse to concentrate. The new ministry cannot rally to its support any solid majority in the Chamber, and its term of office will, therefore, in all probability, be as short-lived as that of its predecessor.

The Alaska Boundary.

As in Venezuela, so in Alaska, greed of gold has impelled England to ignore boundary lines which had never previously been in dispute. Since Alaska became ours by purchase, in 1867, and forty years before when the line was agreed upon by Great Britain and Russia, no question has arisen as to the validity of the existing delimitation till eleven years ago when tidings of gold discoveries led Canada to make a new map of the region and include within her possessions much territory that had been reckoned as part of Alaska. This territory is in the southeastern part of Alaska and comprises an area of about 600 miles in length and of varying widths up to 150 miles, including about one hundred miles of sea-coast, with the adjacent harbors and islands. This region is rich in timber, gold, copper, iron, coal and marble. Moreover, it is the gateway of the overland route to the great basin of the Yukon River. It has already a population of 25,000. The Canadians contend that the "Portland Channel" mentioned in the treaty of 1825, up which the line should ascend, is not the present Portland Channel, but Behm Channel, alleging that Portland Channel had not yet been named! Further, the Canadians maintain that where the word "coast" is

mentioned in the treaty, the islands and not the mainland were intended, and that ten marine leagues inland must be measured from the western line of the islands. The American contention has been that such measurement should begin from the innermost extremities of all bays and gulfs. Both this country and England have had surveying parties in the field. Their report will not be made public until the close of the present year. Meantime the Metakhtla Indians on Annette Island, the famous Treadwell and Silver Bow mining properties, and the trade of the Yukon, not to mention minor interests and persons, are waiting in suspense. Bitter complaints are made of the indifference of the officials at Washington to the petitions of the Alaskan traders, which has paved the way for Canada to send mounted police and customs officers into the disputed territory.

The Crisis in Turkey.

The situation in Turkey has not improved the past week. Outbreaks attended with bloodshed have been frequent, the Turks eager to plunder and kill the hated Armenians before the "reforms" go into effect, the latter, as represented by their revolutionary faction, resorting to any desperate act rather than let the opportune moment go by of securing emancipation from Moslem rule. Hence we read that Armenians are charged with planning such bloody riots as that at Bitlis and of managing the panic-stricken run on the Ottoman Bank; they are willing even to make common issue with the Young Turkish party, if by that means they can bring about the overthrow of the government that has oppressed them so cruelly. The Sultan may be assassinated at any moment, and his death will be the signal for a state of anarchy which would make foreign intervention inevitable, if it be delayed until that time. Meantime Minister Terrell is using every means to protect imperiled American missionaries and other subjects and interests of this country.

South Carolina Negroes Disfranchised.

Two-thirds of the population of South Carolina (using round numbers) is black. This large fraction is also, for the most part, illiterate, ignorant, and extremely poor. The Constitutional Convention, now in session in that State, has decided, by a large majority, to prevent any possible rise to political supremacy of this Negro element, by depriving it of the franchise. The amendatory sections on suffrage adopted by this body last week contain no allusion, of course, to this purpose, make no reference to race or color. They deal only with "persons." But in determining that, up to January 1, 1895, only such persons as can read a clause in the State Constitution, or understand and explain it when read, shall be entitled to suffrage, the deliberate intention to legally exclude the Negro vote and insure white supremacy is as clear as though written in the most precise terms of which language is capable. The supervisors of registration, who are to be the judges in the case, can be safely counted upon to qualify every illiterate white and disqualify every illiterate black. After the date named, those applying for suffrage must be able both to read and write, or possess property within the State assessed at a minimum value of \$300. Careful attention has been paid in drafting these sections to avoid technical infringement upon the Fourteenth and Fifteenth Amendments to the Federal Constitution, and Senator Tillman attempted, by quoting facts and figures from the reconstruction period—1865 to 1876 when the Negroes dominated the State—to justify to the nation at large this stupendous crime against a long-suffering race; but the Constitution is nullified none the less, and the people of the United States will label this outrage with the name and the odium which it justly deserves.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

II.

Prof. W. T. Davison, D. D.

IN the region of doctrinal theology there is in most generations, so far as orthodox circles are concerned, little movement or change to be recorded. Speculation is busy enough in the department of Biblical criticism, and in exegesis new light is always to be had and new suggestions are always welcome and interesting. In systematic theology, however, it might perhaps be supposed that the lines of thought have been laid down by the great councils in the accepted creeds, and novelty is only another word for danger. It would be rash, however, to come too readily to such a conclusion today. If we mistake not, there are modifications taking place in the Christian doctrine of God, which will bear fruit ere long. And this, without at all departing from those main truths of the Christian revelation concerning the Deity which constitute at the same time our safeguard and our joy. The attempt indeed is to render the Christian idea of God more deeply and more completely Christian; less metaphysical and abstract, more truly ethical and spiritual. Readers of Dr. Fairbairn's "Christ in Modern Theology" will understand what is meant, though the book in question is only one sign of a tendency which may before long become more manifest.

In this article, however, I propose to refer only to the subject of

Christology.

Among Christian thinkers who fully accept the doctrine of the Incarnation — I am not at present concerned with any others — reverent thought has of late been busy with the subject of the Person of Christ, with a view to make the sacred figure of the Master a more living and not less adorable reality. Accepting the formularies of Chalcedon, which have for fourteen hundred years laid down the lines within which Christian thought may safely and legitimately move, many writers during the last twenty or thirty years have held that the relation between the divine and the human natures of our Lord has been so conceived that the human nature has been robbed of reality, and that there has been in the church a departure — unconscious and unintentional, of course — from the simplicity and freedom of the picture of Christ in the Gospels. It is well known that there have been several schools of "Kenotists" in Germany during the last half-century, and the names of Thomasius, Gess, Ebrard, Dörner and Martensen are more or less widely known as having favored one aspect or other of Kenotic doctrine. The thought common to all these writers in their various speculations is that the "self-emptying" of the eternal Son of God, in taking upon Himself our nature, was such that He did truly live, speak and act under conditions of human limitation, and the divine attributes were so held in abeyance that there was a real entrance into our manhood and the conditions of consciousness necessary to a really human state. This is nothing new. Dr. Bruce criticized all these views in his "Humiliation of Christ" twenty years ago. But there has been during the last year or two a clearly marked adoption of similar views in this country, and during the last month two illustrations of this have occurred, to which it may be well to draw attention.

"Consciousness of Our Lord" and "The God-Man."

These are the publication by Canon Gore of a volume supplementary to his Bampton Lectures, entitled, "Dissertations on Subjects Connected with the Incarnation," and containing a long essay of a hundred and fifty pages on "The Consciousness of Our Lord." The other is the publication in the *Expositor* of a series of essays shortly to appear in book form, by Principal Edwards, dealing in full with the doctrine of "The God-Man." Dr. Fairbairn is well known to hold substantially Kenotic views; so does Prof. Godel, and other writers have more or less fully committed themselves to such opinions in connection with the discussion concerning the extent and limits — if any — of our Lord's knowledge. The subject is a very sacred one. No thoughtless or hasty step should be planted upon such holy ground. It may well be thought that speculation here is altogether out of place, and that every follower of Christ should be content with the marvelous picture of the blending of the divine and human in Him as portrayed in Scripture. But absolutely to arrest thought in this region is impossible; for this reason, if for no other — that

Christ's utterances concerning the Old Testament have been brought into question, and, as of old, unbelievers have made it necessary for believers to say precisely what they do hold upon a subject which many of them would rather not discuss at all. And the issue for the moment is that we find three prominent and representative writers — an Anglican, a Congregationalist, and a Calvinistic Presbyterian respectively — prepared to accept a view concerning the union of natures in the one Person of our Lord Jesus Christ, which would seriously modify Christology and deeply influence other doctrines. It cannot be an unimportant question to ask whether they are going, and whether they are leading in a right direction.

Canon Gore fully accepts the formulae of the council of Chalcedon, that the Lord Jesus Christ was truly and perfectly God, truly and perfectly Man — one Person "in two natures, without confusion, without severance and without division; the peculiarity of each nature being maintained, and the two concurring in one Hypostasis." But he holds that whereas the decisions of this council leave the divine and human natures "simply juxtaposed" in the unity of Christ's Person, the mode in which this has been interpreted by the church tends to lay so much emphasis upon the divine nature, that the human has not room to exist and act, and that a tendency to Monophysitism or Docetism, born of reverence for One who is truly and properly God, has ruled the church to the obscuration of Christ's true and proper manhood. A sentence or two of quotation will suffice: —

"The Incarnation of the Son of God was no mere addition of a manhood to His Godhead; it was no mere wrapping around the divine glory of a human nature to veil it and make it tolerable to mortal eyes. It was more than this. The Son of God, without ceasing to be God, the Son of the Father, and without ceasing to be conscious of His divine relation as Son to the Father, yet in assuming human nature, so truly entered into it as really to grow and live as Son of Man under properly human conditions, that is to say also under properly human limitations. Thus, if we are to express this in human language, we are forced to assert that within the sphere and period of His Incarnate and mortal life, He did and as it would appear did habitually — doubtless by the voluntary action of His own self-limiting and self-restraining love — cease from the exercise of those divine functions and powers, including the divine omniscience, which would have been incompatible with a truly human experience."

Dr. Edwards says there is no adequate solution of difficulties in this matter, "unless we add the theory of the *kenosis* or self-emptying of the Logos, in His state of incarnation, in some form or other. . . . The initiative in the Incarnation must be ascribed to the Logos; that initiative is an ethical act, a 'becoming poor,' based upon a change of metaphysical condition. The apostle calls it a self-emptying, which is a word so extreme and emphatic that we must beware of making the fact that it is unique a reason for refining it away."

These writers claim that their view is in accordance with Scripture, with the picture of the Evangelists on the one hand and St. Paul's language in 2 Cor. 8: 9 and Phil. 2: 6 on the other. They are aware that the weight of ecclesiastical opinion is against them, but quote passages from Origen, Athanasius and other Fathers, to show that Kenotic views are at least not without precedent and countenance of authority. They claim further that the view of God thus furnished is more distinctly ethical, the self-emptying to which the Eternal Son submitted "for us men and for our salvation" being possible only through the voluntary self-limitation of uttermost love; and further still, that the narrative of the Gospels concerning our Lord's life and ministry upon the earth becomes, under this view, intelligible, real and effective, as it could not otherwise be. Canon Gore carefully guards his statement to show that he does not believe in a humanitarian Christ. The Son of God never ceased to be Son of God, never ceased to be conscious of His own eternal Sonship, but He did so lay aside the divine attributes which belonged to "the form of God" as to allow of a truly human existence, so that He could really grow in knowledge, was in some respects ignorant, and He so refrained from the divine mode of consciousness within the sphere of His human life, as really to enter into human experience.

Principal Edwards and Canon Gore differ as regards the form of their

Kenotic Theories.

Dr. Edwards inclines to the view of Thomasius, which is apparently also that of Dr. Fairbairn. Canon Gore is disposed, rather

to follow Martensen's form of the doctrine, which Edwards pronounces "unthinkable." The distinction between them cannot be expressed in a few words, and in second-hand description one runs the risk of misrepresenting very careful thinkers on subtle and delicate points of doctrine. But it may be said in a word that the difficulty of the Thomasian view lies in its making, so to speak, a break in the consciousness and continuity of existence of the Logos, the Eternal Son of God. The difficulty of Martensen's view, on the other hand, is that it involves a double consciousness — that of the Eternal Son in His cosmic sphere of existence and relations, and that of the de-potentialized Son Incarnate. It may be said that both are "unthinkable," if we mean that it is impossible to bring either view within the categories of the finite understanding. But in that sense the doctrine of the Incarnation itself is unthinkable, and where reason fails, faith may prevail and love adore. The effort to preserve the reality of our Lord's manhood, however, is worthy of the reverent thought of the loftiest Christian intellects. If in the process the true glory of the Godhead is not ignored or lost. Many will follow Canon Gore when he says: "Sympathy, love — this is the keynote of the Incarnation. It is along this line that we can best hope to understand it." And an abstract, metaphysical idea of an immutable God is less lofty, less worthy, less truly Christian, than a truly ethical idea of God willing to endure an extremity of self-abnegation in order to achieve the salvation of men.

But it does not follow that the Kenotists are right. The doctrine has many bearings, upon some of which I had intended to touch, but space fails. It is closely connected with the subject of the personality or impersonality of the human nature of Christ. Catholic Christianity has pronounced for the impersonality, thereby in another direction appearing to maim the humanity of our Lord, in order to preserve the divinity. It bears upon the Monotheistic controversy, in which the church decided that in the one Person of the Lord Jesus Christ are two wills, a human and a divine, working in perfect harmony. If the Kenotist gets rid of one class of difficulties, he cannot free himself from others quite as serious. The contemplation of these alternative difficulties in so lofty and sacred a subject will cause many pious souls to deprecate all attempts to become wise above that which is written and undertake a task to which human powers are unequal. But this doctrine — like every other — has an intensely practical aspect, which many devout Christians have doubtless felt somewhat in the form expressed by Mr. Gore: —

"Nor will it suffice to say that the Son was limited in knowledge, etc., in respect of His manhood, so long as we juxtapose the omniscient Godhead with the limited manhood so as to destroy the impression that He, the Christ, the Son of God, was personally living, praying, thinking, speaking, and acting, even working miracles, under the limitations of manhood. . . . The real Incarnation involves a real self-improvement, a real self-emptying, a real self-limitation on the part of the eternal Word of God."

The "Dissertations" have not yet been published long enough to describe their reception by the religious press. But signs are not wanting that orthodoxy in the Church of England is not likely to follow Canon Gore's lead. Nor will Presbyterians, I venture to think, endorse Principal Edwards' views without modification. Dr. Orr's condemnation of Kenotism in his "Christian Doctrine of God and the World" is decided. Denney, in his "Studies of Theology," says that "The formula of two natures in one person does not adequately reproduce the impression which He makes — He is all one; and 'in whatever sense personality is to be ascribed to the Word, that same personality is the centre of the life which began at Bethlehem.'"

Perhaps instead of entering upon a criticism of Kenotic theories, which would be out of place in the columns of ZION'S HERALD, it may be well to close with Bishop Westcott's words in his commentary on St. John's Gospel: "The mode of our Lord's existence on earth was truly human, and subject to all the conditions of human existence. How this 'becoming flesh' was accomplished we cannot clearly grasp. St. Paul describes it as an 'emptying of Himself' by the Son of God (Phil. 2: 6), a laying aside of the mode of divine existence; and this declaration carries us as far as we can go in defining the mystery." Whatever form of human theory is thought most nearly to approach a just representation of that great Mystery, all devout meditation upon it is valuable, and may lead us to a more profound adoration of the Redeemer who

"left His throne above, emptied of all but love," and a more complete consecration on the part of His loyal followers to the service of such a Master.

Handsworth College, Birmingham, Eng.

OUR CHICAGO LETTER.

"Dearborn."

THE late session of the Rock River Conference is now almost a matter of ancient history. The numerous removals have been accomplished and the various churches have settled down to another year's work. As predicted in my letter of Aug. 28, Drs. Bristol and Curtis head the list of delegates to the General Conference. The rest, in the order of election, are: R. G. Jackson, M. E. Cady, P. H. Swift, W. A. Spencer and J. W. Richards. The latter was elected on the ninth ballot; Dr. F. A. Hardin and Prof. H. F. Fisk having most of the votes up to that time. The lay delegates are H. B. Hobbs, the well-known capitalist of this city, and N. G. Vansant, of Rock Falls. There were but two transfers into the Conference — Dr. A. C. Hirst, of California, to Centenary, and Rev. N. M. Waters, from Dubuque, Iowa, to Emanuel Church, Evanston. Everybody was pleased with Dr. Neely's exposition of "The Fundamental Law of the Church," and his address on "Pulpit Oratory." Dr. Kelley's address on "Robert Browning as a Poet for Preachers" was regarded by the large audience that listened to it as a masterpiece.

The appointments, so far as they affect the churches of this city, are, with two or three exceptions, pleasing to both people and pastors. Dr. Bolton goes from Centenary to South Park Avenue, while his predecessor at the latter church, Dr. Caldwell, is transferred to Park Avenue on the West Side. Dr. Swift passes from Oakland to the First Church in Englewood, and Rev. W. O. Shepard, of Rockford, takes his place. Dr. Leak, as predicted, was transferred to the Pittsburg Conference. His former church, Trinity, was left to be supplied, and rumor still has it that Dr. John, ex-president of DePaul University, will sooner or later be installed as pastor. Dr. Little, of Garrett Biblical Institute, supplies the pulpit of what will soon be St. James' Church, awaiting the release of Robert McIntyre from Trinity Church, Denver. Halsted St. Church, one of the most powerful agencies for good in the southern portion of the West Side, is in somewhat of a turmoil over the return of Rev. D. J. Holmes as pastor. The superintendent of the Sunday-school and the president of the Epworth League have resigned their positions, and some twenty-five others are in a mild state of rebellion. The pastor responds with the statement that the disaffected paid less than fifty dollars, all told, for pastoral support last year. Without assuming to criticize anybody, it is confessedly a sad state of affairs, especially in view of the fact that Halsted St. Church represents Protestantism among a population of not less than 10,000, chiefly foreigners. Rev. C. E. Mandeville, who served the full five-year term at Englewood, and one of the most respected ministers in the Conference, was appointed to the delicate duty of serving a people whose former pastor, Rev. E. W. Drew, was expelled from the ministry at the last session of the Conference for immorality. Mr. Drew, who seems to have been very popular with the Winter St. congregation, has decided to live in the neighborhood, and has just come out with a statement in the *Sun* declaring that his conviction was the result of a plot on the part of the complaining witnesses and others. It is hoped that he may be able to prove his innocence before the Judicial Conference, to which he has appealed his case. Mr. Drew comes of an old and distinguished Cornish family, and is a lineal descendant of Samuel Drew. A cousin, Rev. Harry Drew, married a daughter of Mr. Gladstone.

Colonel Ingersoll — or "Dynamite Bob," as one of the daily papers dubbed him — was here last Sunday, and to the surprise of many drew an audience estimated at 2,000. But it is not at all strange that in a city of more than one and a half millions there should be a couple of thousand who regard Mr. Ingersoll as the high priest of their unfaith. Such people would hear Ingersoll if the tickets were put at \$5 instead of one-fifth that amount, not because he has anything new to say, but because he represents an idea. To the ubiquitous reporter he spoke with the same careless abandon that characterizes his public utterances. He says "reform is as bad as Tammany." The exiles laws he refers to as "the echoes of Mount Sinai," and says we should not be governed by "dead barbarians." His lecture he called the "Foundations of Faith." It was new only in name. Of course he had a new set of Scriptural "contradictions" — what could he do without them? — and the usual chronological paradoxes. His remarkable facility in the use of slander seems not to be abated by his years. "Anything that the church cannot swallow," he says, "it will dodge, and anything it can't dodge it will swallow." His gross errors regarding primitive peoples are still retailed without a blush. Because the Synoptists do not tell exactly the same story of Christ's life, they are all false. But what more need be said of a man who seriously defends the betrayer of the Lord? Our daily papers, that are not noted for their reverence, have no word of eulogy for Ingersoll. The *Evening Post* represents the sentiment of all: "This peddler of infidelity," an editorial de-

clares, "is chuckling himself into old age; he has amassed wealth from those who perhaps enjoy more than they believe him. . . . At the end of every sentence he chuckles as a tip to the audience to laugh—a little platform trick that never deserts him."

The Bemis-Harper controversy continues with increasing bitterness as the details concerning Professor Bemis' dismissal from Chicago University are gradually made known. At the convocation held early in this month Dr. Harper made a statement that Professor Bemis was asked to leave the University solely because he was a misfit, and that no one who had contributed to the University's funds had spoken or written a word against the teachings of any professor connected with the institution. That seemed sufficiently explicit, but Professor Bemis replied in a column or more, taking exceptions to the president's statements. Last Friday the *Record* published a long and extremely severe review of the whole matter signed by A. W. Small, head professor of sociology, and Nathaniel Butler, director of the University Extension division, and endorsed by Dr. Harper. It is known among the newspaper offices that the above document was purloined from the University printing office, where it was being printed for private circulation, and sold to the *Record*. In one of the paragraphs of this remarkable paper appears the following: "We believe that Mr. Bemis has received advice which has made him the tool of private animosity toward the University, under the mistaken notion that he is vindicating his violated rights." In proof of this it is stated that a friend of Professor Bemis wrote to a certain party stating that "if Professor Bemis is not retained, a newspaper agitation will be begun from which the University will not recover in a generation." Mr. Bemis answers these charges *seriatim*. He proves that his work was acceptable to the students both in and out of the University. In conclusion he says: "A gentleman of national and very high reputation is prepared to assert to any honorable and disinterested third party the president may name, that the latter stated to him: 'I am on the capitalist side. There is where I get my money.'" Eugene Field, Chicago's greatest literary light, in his column of "Sharps and Flats" in the *Record*, sums up the controversy in the characteristic Western style: "You did!" Prof. Bemis. "I didn't!" President Harper. "You're another!" Prof. Bemis. "So are you!" President Harper. Etc., etc., ad infm.

The Preachers' Meeting will be presided over this year by Dr. M. M. Parkhurst. He is a worthy successor of Dr. Swift, who won the highest praise for his judicious rulings and manly bearing. — The Methodist Social Union held its annual meeting last week, and elected Mr. G. W. Barnett president; Rev. J. P. Brushingham, vice-president; M. E. Cole, secretary; and C. W. Lasher, treasurer. There was a determined effort to re-elect Mr. C. E. Piper, who served the Union so acceptably last year as president, but his own opposition defeated that project. His successor is very popular, especially among North Side Methodists. — Simpson Church in Englewood is seeking a new location. — The Epworth League at La Grange will have a course of lectures in November from Dr. Schell. — The Church Extension and Southern Education Societies will hold a joint meeting in this city, Nov. 8-12. The Bishops are expected in force.

WOMAN'S HOME MISSIONARY SOCIETY.

Mrs. E. L. Albright.

THE fourteenth annual meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church convened in Wesley Chapel, Columbus, Ohio, Wednesday morning, Oct. 16, at 9:30 o'clock. The church was tastefully decorated with the national flag and the rarest plants and flowers.

The president, Mrs. Clinton B. Flak, occupied the chair. The opening devotional exercises were in charge of Mrs. Samuel Hamilton. Addresses of welcome on behalf of Columbus District, Wesley Chapel, and the women of Columbus, were made by Rev. H. U. Sexton, D. D., Rev. J. C. Jackson, D. D., and Mrs. Anna Dunham, and response was made by Mrs. Samuel Hazlett. The roll-call indicated a larger attendance of delegates at the opening session than at any previous meeting.

The report of the general corresponding secretary, Mrs. R. S. Rust, showed that the past year has been one of the most prosperous in the history of the Society. Sixteen model homes and industrial schools are located in the South, with missions for the Indians in Oklahoma, California, New Mexico, Washington and Alaska. Ten missions in Utah have been successfully combating the iniquities of Mormonism. There are also three industrial schools for Spanish Americans in New Mexico, missions in behalf of immigrants, and twenty-two important city missions, including Deaconess Homes. The Society owns mission property worth \$450,000. During the last eight years its appropriations for purely missionary work in cities exceed \$690,000, and its property for the accommodation of Deaconess Homes and city missions is worth \$225,000. Its appropriations last year reached \$142,805, which was an increase of \$15,548 over the unconditional appropriations of the preceding year.

The treasurer, Mrs. J. W. J. Mendenhall, re-

ported the total cash receipts (not including property donated and bequests made) to be \$114,230.25; total expenditures, \$113,388.10; balance in treasury, \$842.15. Amount expended in local work, \$8,420.07.

The editor and publisher of *Woman's Home Missions* reported a balance of \$993 in the treasury, notwithstanding an increase in the size of the paper without increase in price.

The report of the secretary of the Bureau for Immigrants, Mrs. George Mansfield, indicated an increase in the number of immigrants over the previous year, and a corresponding increase of activity on the part of the workers at the various Immigrant Homes. During the past year the Home at 37 State St., New York, furnished 11,748 meals and 2,458 lodgings; at Boston, 11,576 meals and 3,720 lodgings were given; at Philadelphia 631 meals and 336 lodgings.

The reports of all the secretaries of bureaus for work in the South, among both whites and blacks, gave satisfactory proof of the possibility of elevating these hitherto neglected classes.

The secretary of the Bureau for Utah, Mrs. B. S. Potter, explained the changing conditions of this section of the country, and the change now being made in the substitution of more decidedly evangelistic work for the educational work of the last fifteen years. A year since, an advisory board of nine persons was appointed by the Mission Conference to co-operate with the Society in the establishment of Deaconess Homes and the employment of deaconesses. Deaconess work has been established at four points, and in Salt Lake City four deaconesses, with a trained kindergarten, are at work.

The work of the Alaskan Bureau, as reported by its secretary, Mrs. A. F. Beller, has during the past year been one of "lengthening of cords and strengthening of stakes." With the new building they are now prepared to do better work for this people, who, were they not under the stars and stripes, would be classed among the most benighted of heathen peoples. Two missionaries have just been sent to Unalak.

Mrs. Trisler, secretary of the Bureau for Reading Circles, reported the formation of many new circles, and that the result had appeared in higher ideas of duty and moral obligation, a stronger feeling of unity and patriotism, and a more intelligent giving of money.

The secretary of the Bureau for Indian and Frontier Work, Mrs. H. C. McCabe, stated, in reviewing the work of the past year, that while Christians, agencies and philanthropists have been active, yet the condition of the Indians upon the Pacific Coast and many other places is most deplorable. As the government provides larger educational advantages, the work of the Society becomes more distinctly religious, and active missionary work is being done at the several stations. The Pawnee Mission, one of the oldest, with many Christian members and a good church property, will be transferred to the care of the Oklahoma Conference. The Spanish work in New Mexico, under the care of Mrs. Anna Kent, is successfully prosecuted in the schools at Albuquerque, Las Vegas, and Las Cruces. These schools have been increasing in attendance and the teaching is favorably affecting the home life of the pupils.

The report of Rev. A. H. Ames, D. D., superintendent of the National Training School and Deaconess Home at Washington, D. C., indicated that the scholastic year just closed has been one of remarkable prosperity and peace. Instruction in medical, Biblical and practical departments of work has been given by expert physicians, scholarly theologians and consecrated laymen and laywomen, without price. During the past year twenty-five pupils have been under instruction. A different course of instruction is given to nurse and visiting deaconesses. In the latter part of March Sibley Hospital was opened. A staff of fifteen skillful physicians have rendered gratuitous service, and a force of efficient and attractive nurses has been employed. Sixty patients have been treated in the hospital, and many others outside. The payment of \$150 endows a bed for one year, and \$3,000 secures the perpetual endowment of one.

Twenty of the seventy-seven organized Conferences reported, showing a considerable increase in the number of auxiliaries and membership, an advance on all old lines, and the establishment of many new forms of work to meet the changing conditions through which the country is now passing.

On Friday evening a delightful reception was tendered the convention by the ladies of Broad Street Church.

On Sunday morning the pulpits of Columbus were with few exceptions occupied by members of the Society, and interesting addresses were made upon its different fields of work. In the afternoon a large concourse of people assembled at Wesley Chapel for the meeting devoted to the consideration of Young People's Work in charge of the secretary of that bureau, Mrs. W. A. Ingham. Excellent addresses were made by a number of speakers and much enthusiasm created. The address at the anniversary meeting, on Sunday evening, was given by Mrs. Henry Wade Rogers.

The election held on Monday resulted in the election of Mrs. Clinton B. Flak, president; Mrs. R. S. Rust, corresponding secretary; Mrs. F. A. Alken, recording secretary; Mrs. J. W. Mendenhall, treasurer. All these ladies, who had so faithfully served the Society in the past, received most hearty thanks for the service rendered, and pledges of future loyalty. The managers elected were as follows: Mrs. Anna Kent, Mrs. G. H. Thompson, Mrs. W. L. Boswell, Mrs. W. C. Herron, Mrs. I. D. Jones, Mrs. W. M. Ampt, Mrs. J. W. Gosling, Mrs. W. A. Good-

man, Jr., Mrs. J. L. Whetstone, Mrs. Earl Cranston, Mrs. A. R. Clark, Mrs. Joseph Thorne. The following ladies were elected as provisional managers: Mrs. J. M. King, Mrs. G. H. Mansfield, Mrs. Samuel Hamilton, Mrs. E. L. Albright, Mrs. H. M. Teller, Mrs. J. P. Negus, Mrs. Henry Wade Rogers, Mrs. James Dale, Mrs. Geo. Thompson and Mr. Richard Dymond were appointed auditors, and Mr. Wm. Boyd was made legal adviser of the Society. Mrs. H. C. McCabe was elected editor of *Woman's Home Missions*, and Miss Belle Evans, publisher. Miss Fish was elected editor of the Annual Report.

The need of a children's paper was so strongly felt that it was decided to publish a monthly paper at 10 cents a year, and a guarantee fund of \$465 was immediately pledged.

Mrs. E. E. Marcy, chairman of the Leaflet committee, reported that 79,995 leaflets and 2,068 pamphlets had been distributed during the year.

Interesting conferences were held each morning, under the direction of Mrs. Ingham, for the discussion of work among young people. An invitation given by President Canfield, of the Ohio State University, to visit that institution as a body, was accepted. A short session was held in the chapel, at which Dr. Scott and others made addresses, with response by Mrs. H. C. McCabe.

Mrs. Simpson gave an encouraging report of the work among the Indians of New Mexico; Mrs. Marcy of the work of the Bohemian Mission; Mrs. Spurlock of the work of the Mothers' Jewels' Home; Mrs. George of the work of the Watts De Payster Home; and Miss Matthews of the Immigrant Home at New York.

The secretary of the Bureau for Local Work, Mrs. D. L. Williams, reported an expenditure of \$3,420.07 in miscellaneous lines of missionary work not reported elsewhere.

Mrs. Jane Bancroft Robinson, secretary of the Bureau for Deaconess Work, reported 21 established Homes and gifts of valuable property for this use. An earnest plea had been sent for the establishment of a Home at Honolulu. The National Deaconess Convention, held at Ocean Grove, brought together a large number of representative workers who formulated a petition asking that cities and towns having a Deaconess Home in their bounds be permitted to use one-half of the membership dues raised in these cities. This privilege was granted them by the Board of Managers.

The report of the secretary of the Bureau of Supplies, Mrs. James Dale, abounded in pathetic incidents occurring in this department of work; and the story of this line of work in the California Conference, as given by Mrs. Welch, elicited both tears and laughter. During the year this bureau has distributed \$113,122.95 in supplies and \$230 to cases where only money would be of help.

On Tuesday evening Rev. Newell Albright, D. D., made a most excellent address, speaking of this nation as a missionary people in both religious and political affairs.

The closing hours of the convention were given to the discussion of proposed changes in constitution and by-laws, and the unfinished business referred to the General Executive Board.

Resolutions of thanks were passed for the abundant hospitality of the city and unnumbered courtesies from many people.

THE GOAL OF SPIRITUAL REST.

Geo. Matheson, M. A., D. D.

"He set my feet upon a rock, and established my goings." — Psalm 65: 2.

WHAT a strange contradiction—rest and movement, fixedness and pliability, steadfastness and variation. When we read the words, "He set my feet upon a rock," we think of a breathless calm; a rock is the symbol of rest. But we are startled when the Psalmist adds, "He hath established my goings." How can a man be made to run by his fixedness? How can his power of motion be increased by that which is supposed to rivet him to the spot? In all things of the spirit, is it not ever so? Is not the rapidity of my movement always in proportion to the rootedness of my conviction? The firmer is my rock, the more established are my goings. It is the resting soul which flies. I have no wings until I have a fixed heart. The dove that descends upon the Jordan must first light upon the Son of Man. Is it not written, "They that wait upon the Lord shall renew their strength; they shall mount, they shall run, they shall walk?" What is that but to say that the rock makes the outgoing? I never do such work as when I am at rest. From the still, small voice of my heart come the thunder and the earthquake and the fire. If there were less calm within, there would be less power without. The soul whose works have followed it is the spirit of the man who has rested from his labors.

Rock of Ages, within whose magic cleft my spirit would find repose, it is not to shun the strife that I come to Thee! It is not to rest from labor that I would nestle under Thy shadow; it is that I may be "established in my goings." I come to Thee for wings—for new power of flight. I seek Thy rest because without Thee I cannot soar. I want to walk in the paths of righteousness, but I must first lie down in the green pastures. If my soul is troubled, I cannot journey; in vain shall the body travel if the mind has no rest. The road soon wears my feet if something has not refreshed my soul; for it is by the soul, and not by the feet, that I make my way. Therefore, before I start, I want a rest in Thee. I want a golden gleam as I touch the dusty plain. I want a draught of love as I seek the sultry day. I want a strain of music as I hear the wheels of earthly commerce. I want the spray of the fountain as I meet the play of the passions. Only on the bosom of the Father shall I ride upon the wings of the wind. If I sleep, I shall do well. If my heart shall repose, my strength shall be waxed. One minute of heaven shall equip for all the years of earth. Rock of Ages, rest me ere I go! — *Christian World* (London).

Philadelphia Methodists have inaugurated "forward movement" in that city, which is meeting with remarkable success. The churches united in an evangelistic movement under their own leaders. No evangelist was called. An organization was effected in which the several churches and pastors were represented, and committees were appointed to have charge of the different departments of work. Dr. W. M. Swindells, editor of the *Philadelphia Methodist*, was placed in charge of the public services. Armory Hall was secured, and services were held Sunday afternoons and evenings and each evening during the week. On these it was desired to concentrate the strength and influence of all the pastors and churches. Regular Methodist revival methods were adopted, and the evangelistic spirit was sought to be infused into all the services.



The Mistress of a Small House

BY RUTH ASHMORE

Successfully keeping house with one maid: how a wife can do it. A practical article in the November

LADIES' HOME JOURNAL

10 Cents on all News-stands

The Curtis Publishing Company

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NEW YORK LETTER.

"Stuyvesant."

MUCH idle speculation is going on just now as to the authorship of the "Stuyvesant" letters. One eminent minister told me recently that he had been assailed by some and congratulated by others, on their declared discovery that he was the author, and that he was much amused at the various remarks made. Now I don't mind confessing in this presence that I was somewhat amused myself, and not a little pleased as well, because it came out in our conversation that he had not indignantly denied being the author of those letters and that he even felt rather flattered by the implication! I value that good brother's opinion highly, and half regret that he cannot know what I am doing at this moment, for his sense of humor is keen and his smile would broaden even more than is its cheerful wont. Mark Twain said a pretty good thing about secrets in general when he declared them "a mighty poor investment, for if you tell them you lose the principal and if you keep them you lose the interest." But he did not have in mind this particular kind of a secret; for I am prepared to affirm that the longer it is kept, the greater the amount of interest which flows into its owner's intellectual coffers.

Speaking of secrets reminds me of the New York Preachers' Meeting. I understand that they have finally adopted a constitution and by-laws, and adhere to their exclusiveness. It is said, also, that during the long debate extending over several weeks, one member maintained that the "New York Preachers' Meeting" is the only one in the country that has any influence; that the Boston meeting is never addressed by any of the leaders of New England Methodism, and that the laymen who attend it are the cranks of the churches, the thorns in the sides of the pastors, etc.; that the only way to have a meeting of wide influence and power is to have it perfectly secret like the New York meeting, and not to fritter away its opportunities for usefulness by having it open to the public like the poor affairs known as Preachers' Meetings in Boston, Philadelphia, Cincinnati and Chicago." Further, that another minister made a humorous and sarcastic speech, professing in support of a close meeting, opposing an open meeting on the ground that "it would tend to make Methodism known in New York, which according to all the traditions and usages was a thing most devoutly to be avoided." Close upon the heels of this declaration comes the announcement that this brother is transferred to California!

The above is not to be taken as the solemn affirmation of an ear witness, for I was not present, but did have the advantage of being in the vicinity several times when the genial reporter of the New York Tribune was artfully using his gentle pumping process. The truth is, I seldom trouble the Preachers' Meeting, unless on "devotional day," which has been open to the public, but is, I am told, also closed by the new by-laws, so that the preachers are going to keep even their praying to themselves. There will be one advantage for me in this, that on the first Monday in every month, though shut out from communion with the saints above, I can go to the saleroom below and meet seven-eighths of the members of this influential meeting and enjoy a delightful social hour. To be sure, the Brooklyn and Newark preachers will not be there, and I shall miss them; they take advantage of the devotional day in New York to hold meetings of their own, where various matters are discussed and church politics in view of the coming Conference and the General Conference are vigorously talked up.

Some things in the conduct of preachers' meetings, and even of church services, in these days, make me wonder if I have not lingered on this terrestrial sphere too long, and fallen into that state of chronic carping which ought to be a fatal disease, but rarely is. I dropped into a large church one Sunday night, expecting and wanting to hear a sermon such as I knew the pastor is capable of preaching. What I did hear was a great deal of music from choir and organ. We were anthemsed, duetized and soloized in a classic style until it was a positive relief when two adjacent keys on the organ became caught in some way; for while the "involuntary" was not artistic, it accorded so well with my discordant feelings that I enjoyed it. At half-past eight the choir gave over long enough to permit us to listen to a delicate, poetic sermonette; then the tenor rose and lent the wonderful music of his voice to the simple air and words of one of the most touching hymns ever written. This alone would have redeemed the service had not the organist so changed the harmony of the familiar tune that attention was distracted and all spiritual effect dissipated.

Another evening, after enduring what was called a "special service" for the young people, I heard two ladies conversing as they went out after this manner: "How did you like the service?" "Not at all. I would like you to tell me what the members of this church are doing to save souls." "Walking on their heels, I fancy, if anything," was the quick and rather irreverent reply; but to my mind it contains a barbed arrow which goes directly to the heart of the reason for many of the special services of music with which some of our larger churches are entertaining their members.

But enough on this line. Doubtless in staid New England you have no such dead churches and therefore will not be interested in my post-

mortem examinations and reports. Perhaps you are not interested in ecclesiastical politics either, and yet I think in closing I may as well give you full ticket for the New York Conference. I put the names in alphabetical order so as not to offend any of the brethren, all of whom would like to be at the head of the delegation, and any of whom would grace that position: M. D'C. Crawford, J. R. Day, C. S. Harrower, A. B. Kendig, J. M. King, C. C. McCabe. This delegation, if elected, can easily furnish three good Bishops to the General Conference, and one-half of my ticket will be elected. I am aware that in the minds of many this ticket will appear to have a fatal defect in that it has no presiding elder's name; but any reasonable person who remembers how great a proportion of presiding elders there has been in the General Conference for many years, will agree with me in thinking it might be well to have one General Conference without any.

The Conferences.

N. E. Southern Conference.

Providence District.

Providence Preachers' Meeting.—An unusually large number of preachers assembled in the Chestnut St. Church, Monday morning, Oct. 28, the attraction being a lecture by Rev. Dr. Brodbeck on the "Life and Epistles of St. John." All were delighted with the thoughtful, earnest and spiritual words of the speaker, and a unanimous vote of thanks was tendered by a rising vote. The speakers and subjects at this meeting for the month of November are: Nov. 4, Rev. J. H. Buckley, review of Mudge's "Growth in Holiness;" Nov. 11, Rev. W. I. Ward, "Faith and Will as Factors in Conversion;" Nov. 18, Rev. E. G. Wesley, "Prayer;" Nov. 25, Rev. J. H. McDonald, review of Balfour's "Foundations of Belief."

Woonsocket.—Revival meetings have been held for several weeks. The pastor has been assisted by Revs. G. E. Brightman, W. S. McIntire, H. B. Cady and M. S. Kaufman.

Central Falls.—The pastor, Rev. L. G. Horton, has been holding extra meetings with excellent results. The only assistance has been a gospel soloist.

Pastucket.—The annual convention of the Massachusetts and Rhode Island Y. M. C. A. was held in this city, Oct. 24-28. The services were of very great interest, and the visit of several hundred consecrated young men gave a spiritual uplift to the religious life of the city. Quite a number of conversions are reported, and the members of the various churches received a new inspiration for the work. Sunday, Oct. 27, the pulpits of the city churches and vicinity were supplied by the delegates, and the pastors report gratifying results.

Bristol.—The commodious parsonage has been made more comfortable for the pastor by the addition of all modern conveniences, and is now not surpassed by any in the district. Sunday, Oct. 28, was observed as Old Folks' day. An appropriate program was carried out under the direction of the Epworth League, and the pastor, Rev. A. W. Kinzeley, delivered a timely and suitable address. The church was handsomely decorated, and bouquets were presented to the veterans.

Riverside.—This church was crowded on Sunday, Oct. 20, at the annual harvest concert. A fine program was rendered and much interest manifested. A delegation from Haven Church assisted in the exercises.

Tubernacle, Providence.—The lecture course is a grand success. The audiences fill the Tabernacle and the lectures are both instructive and entertaining. Bishop Taylor preached and lectured, Oct. 20 and 21. Large congregations and good religious interest make Pastor Docking and his people happy.

Personals.—Married, at the Methodist Episcopal Church, Attleboro, before a large and fashionable audience representing various sections of New England and New York, Miss Anna May Wheaton, organist of the church, and Charles Sidney Smith, superintendent of the Sunday-school and an efficient and popular class-leader. The bride and groom are exceedingly popular in church circles and also in the town, and sincere wishes for their happiness were many. Rev. George E. Brightman officiated.

A very pleasant home wedding took place, Oct. 23, at the residence of Rev. F. J. Follansbee, when his daughter, Mary Elizabeth, was united in marriage with Mr. Albert Edward Knight, superintendent of the Hull (Mass.) Methodist Sunday-school. The presents were many, and the congratulations numerous and hearty.

Rev. George W. Anderson has been holding successful evangelistic services in the State of Maine. During his visit to the Prohibition State he has kept his eyes and ears open, and has written an article for one of the Providence papers showing that the prohibitory law is as much a success as any other statute. NEMO.

New Bedford District.

Plymouth.—The Epworth League entertainment course is a great success. Owing to the large number of season tickets already sold, the management have been compelled to limit the single admissions to the Grace Bonner concert at one hundred. Everybody wants to hear this wonderful young singer, Nov. 8.

Orleans.—Rev. G. O. Thompson, the pastor, was converted in Truro Methodist Church twenty-five years ago. He attended the recent centennial there.

Barnstable.—Rev. S. B. Chase, an honored superannuate of this Conference, recently paid a visit to old friends in this town, where he was stationed in 1833-5. He now resides at Rocky Hill, Conn. He was the guest of Alfred Crocker, Esq., while here. Mr. Chase also visited other charges on the Cape where he had been stationed.

Wellfleet.—The tenth anniversary of the marriage of Rev. G. W. Elmer and wife was celebrated at the parsonage between 8 and 10 o'clock, Saturday evening, Oct. 19. A large company assembled and were pleasantly entertained by music and recitations, after which refreshments were served. Rev. and Mrs. Elmer were recipients of a purse of money from the church and congregation, and another from the Epworth League. The friends, of whom they have made many since coming here, wished them many happy and prosperous years of wedded life. It was not forgotten, also, that Mr. Elmer's birthday came the same day. A harvest supper was held in the church vestry on Wednesday evening, Oct. 23.

South Yarmouth.—Mrs. Read and Miss Williams, evangelists from Worcester, are assisting the pastor, Rev. E. W. Eldridge, in evangelistic services.

Falmouth.—Rev. J. E. Blake, the pastor, has returned from vacation and occupied his pulpit, Oct. 20.

Sandwich.—The services at this church were of unusual interest, Oct. 27, being conducted by C. W. Locke and R. S. Robson, of Boston. Mr. Robson is a singer of rare ability, and Mr. Locke is a fine speaker.

Provincetown, Centre Church.—The annual meeting of the King's Daughters occurred Oct. 21. Mrs. Cora G. Fuller, who had held the office of president five years, or since the beginning of the society, declined to accept re-election. Under her leadership the society has gathered and expended between \$3,000 and \$4,000 and increased to 135 members.

Fall River, First Church.—The District Epworth League annual convention occurs here, Nov. 12. Sessions at 9:30 A. M., 1:30 and 7:30 P. M. Collation served to delegates free and entertainment over night when necessary. Special railroad rates. Dean Buell of Boston University speaks in the evening on "The Coming Emergency." Several able papers through the day are expected. The president, Rev. B. F.

Simon, of New Bedford, hopes to see an enthusiastic convention and one full of delegates.

Marion.—Bishop Hurst, of Washington, is so charmed with Marion that he has already hired a house for next season.

Eastham.—The harvest festival passed off pleasantly, and the financial result was in addition.



One Way

to fill a barrel with water, is to use a sieve. You can do it—but it takes time,

patience and hard work.

So you can wash clothes with soap and a wash-board—but it isn't the best way. It's slow work, hard work, costly work. It wears out the things you're trying to get clean.

The best and easiest way is to use Pearline. That does the washing while you're doing something else—does it without any of the clumsy rubbing that takes so much time and makes so much wear and tear.

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as" Pearline. IT'S FALSE! Pearline is never peddled, and if your grocer sends you something in place of Pearline, he's a knave—send it back. 323 JAMES PYLE, N. Y.

THE DOCTOR'S COLUMN.

A. B. H. St. Paul. — I seem to be losing what little hair I have; it is falling out in quantities, is very dry and brittle. What can I do for it?

Use Petroleum as directed, and twice a week cleanse the scalp with sage tea.

M. A. G. Omaha. — Please give me a good remedy for eczema?

Take three drops of Thyroidine, extract of the Thyroid Gland, three times daily. Apply Eczemacure as directed. Twice a week, a teaspoonful of Natrolithic Salts in half-tumbler hot water before breakfast.

D. M. J. New York. — Have an offensive breath caused by catarrh. How can I relieve the cause?

Take Catarrhine as directed. It is a guaranteed remedy. Keep the bowels regular with Natrolithic Salts.

Trilby. — Am extremely nervous, and also constipated.

Take Cerebrine, extract of the Brain, in five-drop doses on the tongue, three times daily. Three times a week, before breakfast, take two teaspoonfuls of Natrolithic Salts in tumbler of hot water.

C. FALING BROWN, A. M., M. D., Med. Dept., Col. Chem. Co., Washington, D. C. All letters of inquiry answered free.

THE ANIMAL EXTRACTS.

CEREBRINE, From the Brain, MEDULLINE, From the Spinal Cord. CARDINE, From the Heart. OVARINE, THYROIDINE, GASTRINE, For Dyspepsia, CATARRHINE, ECZEMACURE, and other specialties of the COLUMBIA CHEMICAL CO., Now at all Druggists. Send for Literature.

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The Mathewson Street Methodist Episcopal Church, Providence, R. I., offer their fine Two Manual Organ for sale.

It has compass C to G, 45 notes, and pedals compass C to C, 24 notes, with 230 pipes. Height, 15 feet 9 inches; width, 13 feet 4 inches; depth, 5 feet. Also about 25 black walnut upholstered spring seat pews 15 feet long. For full information apply to

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WASHINGTON EXCURSIONS.

The Royal Blue Line announces another series of personally conducted, seven day tours to Washington, D. C., the first party leaving Boston Wednesday, Nov. 20. The rate of \$23 covers every expense of the entire trip. An illustrated itinerary may be obtained by addressing A. J. SIMMONS, N. E. P. A., 211 Washington Street, Boston.

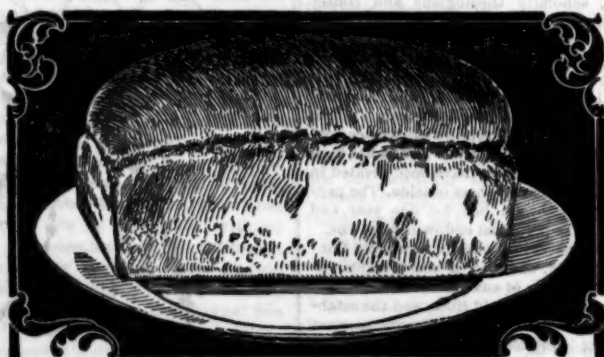
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The Family.

HARDHACK.

Minnie Leona Upton.

Stout-hearted tenant of the arid land,
Beside the bowlder gray, the straggling fence
That bounds the pasture, thou with confidence,
Unswerving, unafraid, dost take thy stand.
What though thy kindred of the meadow,
fanned
By gentle winds, boast fuller opulence?
No easier lot hath power to charm thee hence
From thine own parched domain of rocks and sand.
Joyance it is to see thy rosy smile
Brightening the cradle knolls, the hillside steep.
Thy dauntlessness doth mind me much of one
By duty held in life's drear regions while
Afar the meadows bloom. She, too, doth keep
Bright with her own bright self her desert dun.
Boston, Mass.

Thoughts for the Thoughtful.

"So tired; yet I would work
For Thee. Lord, hast Thou work
Even for me?
Small things which others, hurrying on
In Thy blessed service, swift and strong,
Might never see."

Even if in the midst of an avalanche of work, He calls you "apart into a desert place to rest awhile," and even if the desert mean only a headache, or a rainy day instead of a journey, make no complaint, but follow close. — Anna Warner.

Often precious stones are put into the fire. The Oriental cornelian and Brazilian topaz change color in the burning, and the black spots of the amethyst and hyacinth can only be removed by heat. Thus God's jewels are purified; all that can stand the fire must pass through it, and in the fierce heat of trial many a commonplace Christian begins to glow with new hues of grace, at which men greatly wonder. — W. Y. Fullerton.

Our growth is likely to be gradual. There are some of the lower orders of plants, consisting merely of cellular tissue, which reach their full maturity in short time. A mushroom has been known to grow in a single night from a mere atom to a plant six inches in diameter — but it was only a mushroom after all. It is said that God's people shall grow "like the cedars of Lebanon." The cedar takes hold with its roots upon the cliff, resists the winds and tempests, fills the air with its balsamic odors, grows on for a thousand years, gnarled and twisted, but the giant of the forest. So is Christian growth; here a little, there a little; but ever more and more toward the strength and fullness of noble character. — DAVID J. BURNELL, D. D., in "The Spirit of the Age."

Sometimes in dim November's narrowing day,
When all the season's pride has passed away,
As 'mid the blackened stems and leaves we stray,
We spy in sheltered nook or rocky cleft
A starry disk the hurrying winds have left,
O! all its blooming sisterhood bereft:

Some pansy, with its wondering baby eyes —
Poor wayside nursing! — fixed in blank surprise
At the rough welcome of unfriendly skies;

Or golden daisy — will it dare disclaim
The lion's tooth, to wear this gentler name?
Or blood-red salvia, with its lips adame:

The storms have stripped the lily and the rose,
Still on its cheek the flush of summer glows,
And all its heart-leaves kindle as it blows.

— Oliver Wendell Holmes.

Nothing but the setting up of his own will separates man from his true life in God. And in the strong language of an old writer: "Nothing burneth in hell but self-will." The human will must be harmonized with the Divine Will, the human spirit must be reunited to the Divine Spirit, or hopeless disaster overtakes the soul. To accomplish this restoration is the work of the invisible Christ within us. His Spirit broods always over the chaotic waste of our restless lives — restless and shapeless until re-created into the image of His Father, and re-inspired with the breath of His own eternal being. We find ourselves, we know ourselves, we are ourselves, only in Him. — Lucy Larcom.

There is not one of us who cannot see points in the past where we had almost slipped; precipices along the brink of which we went at nightfall, horrified in the morning to see how near our footprints had been to the edge. Repeatedly we have been within a hair's-breadth of taking some fatal step, yielding to some imperious temptation, striking a Faust-like bargain with the devil. How nearly we were caught in that eddy! How strangely we were plucked out of that companionship! How marvelously we were saved from that marriage, from that investment, from embarking in that ship, traveling by that train, taking shares in that company! There is something to be explained in the lives of men which they cannot account for. They describe their

consciousness of this anonymous element, as it has been called, by the words "luck," "fortune," "chance;" but these are mere subterfuges, sops thrown to silence the appeals of their common sense. We know better. It is God who guided us, though we did not know Him. — Rev. F. B. Meyer.

I turn to the spirit of Jesus and I see that the same circumstances, which to many eyes looked hopelessly barren, gave to Him the ground for a lofty and tranquil optimism. It was a part of His faith in God to be full of hope for man, and without that comprehensive hope He would have been no Saviour of mankind. It is the same today. The chief reason for the ineffectiveness of many educated men in the modern world is intellectual cowardice in the presence of the imperfection of life; and the world is waiting today for men who, with all their equipment of culture, maintain a robust and genuine hope. The Samaritan plain, by the well of Jacob, lay hot and dry one day before Jesus and His friends. The seed had just been planted, and it gave as yet no signs of life. But the Master read in the hidden signs of His own time the certainty of the future. Before His mighty hope the sterile fields already waved their tassels of ripened grain. Lift up your eyes, cries the prophetic optimist to His undecaying and unwelcome age — lift up your eyes and look at the fields, for they are white already to My harvest! — Francis G. Peabody, D. D.

There is one sin which is everywhere underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets; that is, makes more or less complaining statement of something or other, which, most probably, every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks to fly upward. But even to the sparks that fly upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road. — Herald of Peace.

A BEAUTIFUL PATTERN.

Mrs. Annie E. Smiley.

ABOUT ten years ago, at a woman's missionary meeting in Worcester, a little group of friends were chatting sociably at the noon luncheon hour. We were talking of the fact, which a busy woman was again lamenting in a conversation with me lately, that missionary and other Christian workers had little time for dainty and beautiful fancy-work. Some one said: "This missionary work is our fancy work;" and a sweet-faced, gentle-voiced woman, who was at that time our district secretary, with a look I shall not soon forget, said, reverently and tenderly, "We have a beautiful Pattern."

I have told this incident before in ZION'S HERALD several years ago, but it came back to me with renewed force when I saw in a recent ZION'S HERALD the fact that Mrs. Deborah P. Keith, of Webster, Mass., had passed to her eternal reward. She it was who inspired and cheered us by that remark about our beautiful Pattern; and I thought then, and have often thought since, what a close copy of that beautiful Pattern she was.

Dear sisters, perhaps our loved and sainted ones who have left us during the last few years — Mrs. Warren, Mrs. Bullens, Mrs. Dorchester, Mrs. Norris, Mrs. Eastman, Mrs. Steele, and Mrs. Keith — did not leave behind them, what one woman claimed playfully to have made, enough yards of knitted lace to belt the globe; perhaps those busy fingers found little time for Mexican drawn work and Indian embroidery; but, oh, how closely and faithfully they followed the beautiful Pattern in the work they have left us!

Let us, then, not be envious of that radiant woman who sits behind heavy plate-glass windows and spends countless hours over trifles of delicate embroidery and lace, and whose life, as we catch a glimpse of it in passing, seems all ease and luxury. Her art is a beautiful one; it is a womanly and natural thing for us to admire lovely things; but let us be content to go on carefully and faithfully copying our "beautiful Pattern," and, though the completed work may never be shown to admiring friends here, it is sure to find an honored place in the adornment of our heavenly mansion,

and to receive the admiring attention of the "great cloud of witnesses" who are watching our uncompleted work with intensest interest and sincerest sympathy.

Ipswich, Mass.

SUE'S EXPERIMENT.

Kate S. Gates.

EVERYBODY loved Sue Underwood. "She is so sweet and unselfish, and so good to everybody, that no one can help loving her," the girls all said.

But Sue came over to see Miss Ellis, her Sunday-school teacher, one day, looking decidedly discouraged and unhappy.

"I feel mean, Miss Ellis," she said. "I don't want to be a hypocrite, but I am. The girls all say nice things about me, and think I am so good, but I just wonder what they would say if they could look into my heart and see how I feel sometimes. I'm afraid that I was pretty well satisfied with myself, but I've been shown my utter depravity lately. You know my cousin Ruth has come to live with us; but, Miss Ellis, you have no idea how wicked that girl makes me feel! I had no suspicion that I could be so — ugly. You see, somehow or other, I do not like her. She is nice, I suppose, but she has got just the faults that I dislike most. Very likely she feels just the same about me. We are friendly enough to all outward appearance, but I know all the time that I feel hateful inwardly, and I have a lurking suspicion that she does also. If she wants a book or a paper, no matter if I've read them through twice over, I feel just like saying that I want them. I'd give up my special chair to any one else, and not give it a thought, but the minute she sits down in it I want it; and so it goes. You see, I am really selfish and horrid as I can be; and what am I going to do about it? I've tried, truly I have, but it doesn't seem to do any good. I feel just as hateful as ever, as far as she is concerned."

"I can sympathize with you, my dear, for I have felt very much so myself," said Miss Ellis.

"You?" cried Sue, in astonishment. "O Miss Ellis, you are too good ever to have felt as hateful as I do. I was almost afraid to tell for fear you would not love me, but I wanted your help."

Miss Ellis smiled rather sadly.

"My dear girl, we are none of us 'too good' to have wrong feelings in our hearts, I am sorry to say," she answered. "There was some one, not so long ago either, who made me feel much as you say you do toward your cousin. We seemed to draw out the worst of each other, and I was more than ashamed to know how disagreeable and unloving I felt. But by and by I thought to myself that if Christ, my best Friend, could love this person, I ought and could. You know we have a kinder feeling for those we know to be dear to our dear ones. Why should not the thought that Christ loves one make us feel tenderer and more charitable? Be kind, and try to love your cousin for His dear sake. Let your own liking or disliking go. She has faults, of course — we all have — but Christ loves her. Do everything you can for her for His sake, because He loves her, something as you would for a friend, say of mine, who might be stopping with you. Will you?"

Sue looked up with tear-dimmed eyes.

"I had never thought of it so, but I will try it, though I am half-afraid it will not change my feelings and make me love her. Still, it ought, for I know I should long to do all I could for any friend of yours."

"I think you would, so just try it in this case. Remember, you are not to think of her as herself, but as one your best Friend loves and holds dear."

Sue went slowly home, thinking earnestly all the way.

Ruth, who was sick with a cold, was alone in the sitting-room. She looked up as Sue came in.

"The almanac calls this one of the shortest days in the year," she said, fretfully, "but it seems to me as if it would never end. I wish that I had something good to read."

"I wonder if she was ever satisfied with anything; she is always finding fault about something," was Sue's first thought. "Christ, my dearest and best Friend, loves her. Can't I do something for her for His sake?" flashed through her mind an instant later.

"Something to read?" she said, brightly. "I've just been to the library, and my book looks very interesting; wouldn't you like to take it?"

It was only a little thing, but somehow Sue felt differently after it. She found her-

self once in the evening throwing a shawl over Ruth.

"I should do it for any one Miss Ellis loved," she thought. "I think — I want to do as much for one Christ loves."

"How is it, Sue?" asked Miss Ellis a few weeks later. "Has my way helped?"

"Indeed it has," answered Sue. "I cannot tell you what a difference it has made. I had to think pretty hard at first to feel right and kind, but it seems to me now that Ruth and I are really beginning to love one another. I mean to remember it and try it with others, and I hope everybody will try it with me."

Longmeadow, Mass.

IF HE HAD ONLY KNOWN.

CALLING on a young widow who had been recently bereaved I found several had preceded me, and so I listened to what others might have to say, knowing that after a little we would be left alone. It seemed to me as I did so that the heart of the mourner must be lifted out of sadness in a measure, as she listened to the eulogies and praises of the departed, because none could doubt the sincerity of the speakers. Said one: —

"I owe my conversion to some words spoken by him in prayer-meeting several years ago," and then she went on to say what the words were.

When she finished the widow said, haltingly: "I hope you told him, it would so have gladdened his heart."

"Oh, no," said the one who owed him so much. "I often thought of telling him, and now I wish I had."

The widow sighed, but with tearless eyes listened to another, as she said: "I miss him more than any one else in the church, for he was my Sunday-school teacher so many years, and he has done more to mold my character than any one else, not excepting my parents even."

When we were left alone, I exclaimed: "What a comfort such testimonies must be to you!" But to my surprise, my friend burst out in passionate, weeping, as she said, brokenly: —

"They do not comfort me! They just break my heart!"

The "why" was expressed as we wept in sympathy, but the unspoken query was answered as soon as the bereaved one could trust herself to speak.

"Yes, I know I ought to feel grateful for the kind things that are said of him, for every one talks just as those ladies did. But oh, if people only knew how their words of appreciation add to my misery, they would keep them pent up, just as they did when he was alive. Poor man! if he had only known the high esteem in which he was held in the church and community, how glad it would have made him! That is what breaks my heart" — with a fresh outburst of grief — "that all the kind things that are poured into my ears when I do not need them, for I know his worth, were not said direct to him, for I recall how many times his sensitive nature was out to the quick by words of censure from well-meaning brothers, and how his heart many times yearned in vain for some word of encouragement. But it seems cruel that he was ignorant of all the kind thoughts that find expression now his ears are deaf to them. You know my husband was impulsive and outspoken, and so sometimes he may have said indiscreet things, and many is the time that he has come to me burdened with some well-meant criticism. But I cannot recall once when his heart was gladdened by 'You have helped me,' or 'I owe my conversion to you.' But now when it will do him no good, they sound his praises."

I tried to comfort her, but there was little use in words in the face of such cruel facts, and again and again, as we talked, she wailed: "If he had only known!" And today the echo of these words rings in the heart of her listener, and she queries if in every church and community there are not those who well-nigh faint by the way through lack of spoken appreciation which finds expression only when it is too late. Better far speak out the heart-felt, "You have helped me," or "How well you do," while the one deserving praise may still be cheered and stimulated, than bury them in the heart until they can but awaken the refrain: "If he had only known!" — HELENA H. THOMAS, in N. Y. Observer.

"Take away woman," shouted the orator, "and what would follow?" "We would," said a man at the back of the audience, promptly. — THE BEE.

Manuscripts to right of him,
Manuscripts to left of him,
Manuscripts in front of him,
Sorted and numbered.
How he stared on them,
While the light flared on them,
And his wife wondered
What he would do with them
What he would know of them,
When he got through with them,
Through with six hundred.

— J. W. CARR in Journal of Education.

A Boston woman, who was trying to recover a parcel that had rolled under an electric car, turned apprehensively to the conductor, and inquired if she would receive a shock if her foot touched the rail. "Not unless your other foot is on the trolley wire," gravely replied the official. — Exchange.

TWO.

I dreamed I saw two angels hand in hand,
And very like they were, and very fair.
One wore about his head a golden band;
A thorn-wreath crowned the other's matted hair.

The one was fair and tall, and white of brow;
A radiant spirit-smile of wondrous grace
Shed, like an inner altar-lamp, a glow
Upon his beautiful uplifted face.

The other's face, like marble-carved grief,
Had placid brows laid whitely o'er with pain.

With lips that never knew a smile's relief,
And eyes like violets long drenched in rain.

Then spake the fair sweet one, and gently said:

"Between us — Life and Death — choose thou thy lot.
By him thou lovest best thou shalt be led;
Choose thou between us, soul, and fear thou not."

I pondered long. "O Life," at last I cried,
"Perchance 'twere wiser Death to choose;
and yet
My soul with thee were better satisfied!"
The angel's radiant face smiled swift regret.

Within his brother's hand he placed my hand.
"Thou didst mistake," he said, in under-breath,
"And choosing Life, didst fall to understand.
He with the thorns is Life, and I am Death."

— LAURA SPENCER PORTER, in *Harper's Magazine* for November.

A BOY'S HASTY JUDGMENT AND A FATHER'S FOLLY.

Rev. William Wood.

A FEW days ago a pastor of a sister denomination sat reading on a steamboat a paper copy of the celebrated "Stickit Minister," when a boy, a son of one of his parishioners, seeing the paper-covered book, and a yellow one at that, went home and reported the misconduct of his pastor. Of course it must be so! What a fellow sees he must believe! And the indulgent father believes his keen-eyed boy and lays up in his heart (and in the heads of some of his friends) this grievous sin of his pastor.

Time brings opportunities. In a short time a parish meeting is held, and the question of a pastor for another year is discussed. The good pastor is greatly beloved of his people, and when it came to a vote his return was asked for by an all but one unanimous vote. This one dissenting vote was a great surprise to all. The pastor felt it keenly, and asked for an explanation.

"Have I not attended to my pastoral duties?"

"Yes."

"Have I not preached a wholesome doctrine, and declared unto you the whole counsel of God?"

"Yes."

"Wherein, then, do I come short?"

The brother flushed and hesitated to make further reply, but pastor and people wanted him to state the reasons of his objection. After clearing his throat he said he didn't want a pastor who read yellow-backed novels, and that, too, in public places so as to corrupt the young by his example!

The people were shocked at such intelligence, and the pastor protested his innocence. This seemed to the man like adding falsehood to former guilt; and then, to clear himself from false charges, he brought forward his strong proof. It seemed like defeat. The pastor was squelched. The accusing brother had warmed up in his delivery of proof, and an unprejudiced onlooker would never have suspected that he was a member of the church. In fact, one might have wondered if he had ever heard of the meek and lowly Jesus.

When he was through with his vigorous philippic the pastor, a calm, cultured, godly man, arose and quietly gave a description of the contents of the book he was reading on the boat. The people laughed, and the reformer (?) withdrew without shaking hands with any one. The pastor was unanimously invited to stay another year. Whether the boy and that father will form a part of the congregation, remains to be seen. "Be not hasty in thy judgments," would form the basis of a sermon appropriate to their needs should they attend.

South Portland, Me.

About Women.

— Miss Frances E. Willard has been re-elected president of the National W. C. T. U., receiving 361 votes out of 375.

— Mrs. Eunice Russ Davis, the only surviving member of the Women's Anti-Slavery Board of Boston and the oldest female Abolitionist in the United States, observed her 96th birthday anniversary at her home in Dedham, Oct. 26. Mrs. Davis is a native of this State. Her father was a white man and her mother a full-blooded Narragansett Indian.

— A composite picture of a dozen of our noted reformers — Frances Willard, Elizabeth Cady Stanton, Susan B. Anthony, Lady Somerset, Annie Besant, Anna Shaw, Belva Lockwood, Mary Lease, Lillie Devereux Blake, Sarah Grand, Mary Livermore and Mrs. E. B. Grannis — reveals to us a very strong and attractive face, although it must be confessed that whatever the attractions of each individual woman, beauty does not lend its stamp to the blended features. Even the novice recognizes the intellectual features which make Elizabeth Cady Stanton's face so interesting, and there is also a strong suggestion

of the forceful countenance of Mary Lease. — *Exchange.*

— The *Boston Transcript* says that Maria Mitchell is the only American woman's name found among the hundreds of great writers, artists, scientists, etc., on the external memorial tablets of the new Boston Public Library. The names of Sappho, George Sand, De Staël, George Eliot, Brontë, Austen, Edgeworth and Somerville are the other names of women on the building. Thus Greece, France and England contribute of the century's glory eight times as much feminine weight as the United States. But it is significant that the American woman was one who "hitched her wagon to a star."

— Miss Susan B. Anthony authorizes the announcement that, although seventy-six years of age, she does not purpose to retire from activity in the cause with which her name is identified. Like her venerable co-laborer and contemporary, Julia Ward Howe, she will continue in the harness. Long life yet to these choice specimens of earnest womanhood! — *Boston Herald.*

Little Folks.

LOCO WEED.

Mary E. Ramford.

"GO that way!" shouted Carlos.

Ralph and David were helping the men gather in the hundreds of sheep. The fifty vaqueros, on their horses, had nearly reached one end of this California sheep range, and were now stretching out in a long line to begin driving the sheep over the miles to the corrals at the headquarters.

Ralph and his cousin David were having their first experiences among the sheepherders this vacation. The boys hoped to earn money enough to continue their schooling. The hard work and out-door life were bracing to the lads, and gave a zest to the meals, which, as most of the sheep-shearers were Mexicans, consisted largely of *frijoles*, or beans cooked in Mexican fashion, and *tortillas*, or pancakes. David had even succeeded in inuring himself to the amount of red pepper used in seasoning dishes. Ralph imitated David's prowess in this direction as far as seemed best. Even red pepper can be endured when one is trying to earn money to continue one's education.

Swiftly the string of horsemen lengthened, and the sheep passed on before the vaqueros. Hour after hour the line of men rode. When they reached headquarters and drove the sheep into the large corral, the sun was going down. Carlos, looking at the hundreds of dusty-fleeced animals in the corral, said to Ralph, "Tomorrow we work!"

"Haven't we worked today?" questioned Ralph, smiling.

But so swift work as "tomorrow" saw in the pens opening out of the corral, neither Ralph nor David had ever witnessed. Shouts filled the air. Men with their heads tied in handkerchiefs rushed to and fro. From five to seven minutes was all the time a man took to shear a sheep. A Mexican would throw a sheep down, clip its fleece entirely in perhaps five minutes, release the animal, run with the fleece to the tally-keeper, get a brass check that represented five cents, and rush back, lay hold of another sheep and work on, regardless of heat and dust and discomfort, hurrying, hurrying, all day long, with sheep waiting and the knowledge that vaqueros had gone out to gather in sheep from other portions of the range. Ralph and David felt themselves but clumsy workers beside these experienced Mexicans, and looked rather dolefully at their checks when at nightfall the other workers showed how many they had of those brass representatives of money.

"We'll learn to work faster, though," Ralph encouraged his cousin.

The following days were busy indeed, what with the shearing of the sheep, the weighing of the fleeces, and the packing of fleeces in tremendously large sacks that were filled when inside of a frame to make them stand erect during the process of filling.

But the evenings began to be occupied with something not so good as work. After supper, every evening, stacks of the brass checks that the men had gained by their hard day's work were piled on the long benches, and gambling began. Many a successful sheep-shearer parted with his pile of brass checks to some other man.

This use of the checks troubled Ralph exceedingly. He would leave the men and go away to the loft where he slept.

David was different. When he saw the brass checks changing hands back and forth on the table, and was invited by Mexicans and Americans to try his "luck," the temp-

tation to see what he could do was enticing to him. He knew nothing of cards, but the men taught him how to play, and after winning two or three checks, David wanted to keep on.

"These sheep-shearers don't care much for their checks, anyway," he argued with his conscience. "The men would rather play and lose than not to play. I've got to earn enough money somehow this vacation."

"You come and play, too," he invited Ralph one evening. "It's easier getting a check this way than shearing a sheep for it!"

But Ralph shook his head. He went to the loft where he slept. He was greatly troubled. By and by he knelt in the dark. The other men had not come up, yet Ralph prayed that David might be delivered from this gambling.

"I made a dozen checks tonight," said David, when he came in late. "You're silly not to try, Ralph! I'll have more money than you."

David began to hum a couplet he had heard among the men, —

"*Poderoso caballero
Es Don Dinero!*"

("A powerful knight is Sir Money!")

"My money will be honest, anyhow," returned Ralph. "I wish you wouldn't play cards, David. Aunt Phoebe — your mother — wouldn't like it, and — and God doesn't, either."

"Oh, go to sleep!" answered David, impatiently.

Ralph kept still.

"Playing with checks is a bad thing for David," thought Ralph.

It seemed indeed a bad thing during the coming days. Every night Ralph knelt in the dark of the loft and prayed that David might be delivered from gambling, and every night David stayed with the men. Sometimes he gained checks, sometimes he lost them, but always he seemed determined to do as he pleased.

"At home David always used to go to church, and pray nights," remembered Ralph. "We used to talk together about following Christ. There's Aunt Phoebe praying for him now at home, and I'm praying for him here, and David just goes on!"

One day Ralph and David were sent by the overseer to ride the long distance from the range to a town where some business about selling some fleeces had to be finished. By starting very early in the morning the lads could reach the town in the heat of noon, attend to the business, and after resting their horses and themselves till the cool of evening, could ride back, arriving at headquarters about midnight. There would be a full moon, and a night journey would be preferable to the heat of day.

Ralph and David had started from headquarters by the earliest light. David rode a horse named Friendly, of which the lad was particularly fond. Arriving at the town by noon, the lads carefully transacted the business on which they had been sent. After feeding and watering their horses, the boys fastened them for shade in some woods just outside the town, and left the horses there.

The afternoon went pleasantly away.

"It's time we were going," Ralph warned David at evening.

The boys went back to the woods. Friendly had broken his strap and wandered off a short distance. He acted very strangely when the boys caught him. He was usually gentle, but now he reared and pitched at the lads, showing himself almost unmanageable.

"What is the matter with him?" questioned David, impatiently.

There was a series of short explosions as David took a step toward the horse.

"Oh!" cried Ralph.

Both boys looked at the ground. There lay a plant that they knew only too well. There were the inflated bunches of seed vessels of the plant, one of the "loco weeds," and there were collapsed seed vessels that had burst under David's feet, causing the explosions. Each seed vessel of the loco plant was about an inch long, the seeds occupying only a small part of the fat-looking pod. This "loco weed," *Crotalaria*, or *Astragalus*, is hated as being poisonous to sheep and horses, the plant having the property of making animals crazy, as the word "loco" signifies. Lambs are sometimes made blind by eating loco weed, and often die afterwards. Whole flocks of hungry sheep will sometimes fall victims to the plant. On the sheep range where Ralph and David worked, loco weed did not grow very abundantly, and was al-

ways kept down as far as possible. The boys had supposed their horses securely fastened, and had not thought of loco weeds being in the wood.

"You'd better ride my horse part of the way home, and we'll take turns walking," offered Ralph, when he saw how completely "locoed" Friendly was.

But David had already sprung on Friendly's back.

"I'll make him go," replied David, firmly.

And "go" Friendly did. The poor crazy animal could hardly be kept in the road. He would rush on with fury, leap into the air at the sight of some stick lying in the road, then fly on, utterly unmanageable.

"David will be killed!" cried Ralph, speeding on far behind.

The full moon showed that Friendly became more quiet after awhile, and Ralph, always speeding in the rear, managed to keep David in sight most of the time. Several hours passed. Ralph was anxious if a turn of the trail hid David for a few minutes. About two-thirds of the distance had been covered, and the worst portion of the trail had come, when Friendly was seized with another spasm of mania. He flew and reared.

"He's gone blind!" conjectured Ralph.

David and the horse disappeared around a curve far ahead. Ralph dashed forward in an agony of fear.

On one side the trail wound by a precipice that abruptly descended into a gorge. Ralph swept around the curve just in time to see that, far ahead, David was desperately trying to cling to his rearing horse.

"If David lets go he'll be killed!" groaned Ralph, galloping faster. "Poor blind Friendly might trample on him. Oh!"

Friendly had reared and thrown his rider over the precipice! The locoed horse rushed on up the trail, alone.

"O David! David!" shrieked Ralph.

He galloped to the spot where David had been thrown over. Ralph sprang from his horse and rushed to the edge of the precipice. A long distance below, a gnarled old tree shot out of the precipice's side. In the tree-branches something showed.

"David!" called Ralph, loudly. "David!"

There was no answer from the form that lay among the tree's branches.

"David!" cried Ralph again.

Still no answer.

"He's unconscious," thought Ralph. "His head was hit, perhaps."

The precipice did not admit of descent. There was nothing to grasp for support. Ralph had no rope with him. Below the tree the precipice descended perpendicularly a long distance into the gorge. Ralph could do nothing but ride to headquarters for help. No one lived in these hills. Headquarters were miles away yet. Would David be in those tree-branches when help came? If he moved fall unconsciously, he might fall and be killed.

Ralph sprang to his horse. Through the moonlight boy and horse swept up the trail.

"O God, keep David there till I can get back! Keep David there till I can get back!" prayed Ralph as his horse flew.

The miles melted away. He saw the headquarters at last in the distance. He dashed to the corral. He called the men. Carlos sprang on a horse. Ralph seized another, and released his tired animal. Carlos had his lariat. Ralph had another. Together they rode swiftly back over the miles, and as they rode Ralph grasped the long rope on his pommel, and prayed that prayer all the way: "O God, keep David there! Keep David there till we come!"

David was there. He had recovered consciousness. They drew him up with a lariat, and brought him to headquarters.

The next night, when Ralph knelt in the dark of the loft, David came softly in and knelt beside his cousin.

"Ralph," said David, when they rose from their knees, "when I came to myself in that tree, I felt too weak to hold on. The tree didn't seem to be strongly rooted in the cliff. I thought you had been too far behind to see me thrown, and you had probably galloped by me, thinking I was on my horse yet. My bag of brass checks was gone. I suppose it fell out of my pocket when I was tossed over. I thought how I'd gambled, and there I was, hanging over death, my money all gone! I — I promised the Lord, when I hung there, that I'd never gamble again, if He would forgive and help me."

"He will," answered Ralph, reverently.

"O David, I'm so glad!"

East Oakland, Cal.

Editorial.

A TOUCHING CONFESSION.

IN one of his published essays Professor William Kingdon Clifford, who totally banished from his horizon both God and the future life, and whose dreary materialism strikes a cold chill through us whenever we come across it, makes the following very significant confession: "It cannot be doubted that the loss of theistic belief is a very painful loss. It cannot be doubted at least by many of us in this generation who received it in our childhood and have parted from it since with such searching trouble as only cradle faiths can cause. We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead."

And yet Prof. Clifford did his best, if we are not mistaken, to put that loneliness into all hearts, to bring that desolation over all the earth, and to rob their Great Companion the struggling souls that must, deprived of such a Friend, sink into utter despair, degradation and death. Before a man can rightly take that responsibility he ought to be absolutely sure that he has something better to offer men in place of the God whose existence he denies. Very thankful are we—how can we ever be thankful enough?—that no man or body of men can shake our faith in these eternal verities that are such an unspeakable comfort in the struggles and sorrows of life. Truly blessed are they that believe; and that their belief is wholly rational, as well as helpful and pleasurable, we have no manner of doubt.

METHODISM STILL NEEDED.

THE great modifications of Calvinism (amounting to a practical repudiation) which have taken place among the Congregational and many of the New School Presbyterian churches, and the very general silence of all pulpits on the subject, have led many to suppose that the evil thing was entirely dead, and that Methodism's mission in this matter was wholly accomplished. This is a mistake. Although the common sense of mankind has long since revolted against its absurdities and abominations, and has protested against being any further outraged by it, still it dies hard. Driven from the pulpits and papers, it yet lingers in the creeds and theological treatises. Baptist ministers especially are being trained to hold on tenaciously to the old dogmas and to beware of the poison of Arminianism.

This comes out very clearly in that latest monument of Baptist theological scholarship—"Systematic Theology," by President Augustus Hopkins Strong, of Rochester; from the third revised and enlarged edition of which, recently issued, we make some quotations that we are quite sure our readers will be much interested to see. Although considerable pains is taken to dress things up as prettily as possible in modern garments, nevertheless on close inspection the old "five points" stand out in unredeemed offensiveness, and are presented with as confident an assurance, apparently, of their absolute truth and reasonableness, as ever.

At the foundation of all is the declaration that "Each man is responsible for that sin of our first father in which the human race apostatized from God" (p. 310). "Adam and we are one; the guilt and penalty of Adam's sin are ours." "The guilt of inborn depravity," and condemnation on account of it, is positively asserted. "Man is responsible for the sinful nature which he did not personally originate." "Ability to fulfill the law is not essential to constitute its non-fulfillment sin" (p. 289). "For this very inability man is responsible; that is, each man, he being, in some mysterious way, seminally present in Adam, so that Adam's sin is imputed to him by God; hence he is accounted blameworthy because of it, and is expected to repent of having done it. Dr. Strong explicitly denies that there is 'a separate probation of each soul,' the probation (for the non-elect) being ended, once for all, in Adam, in whom the whole human race existed, was tried, and fell, bringing upon them eternal ruin. This momentous decision, made so long ago for them, the vast mass of men have no opportunity or ability whatever, according to this Baptist authority, to reverse.

There is "only a remainder," "a certain remnant of freedom left to man." The

author likens it to the "range of freedom inside of slavery" (p. 344), the slave being permitted to do certain unimportant things as he liked, but wholly powerless to control his destiny. "Apart from special grace all the ability which man at present possesses comes far short of fulfilling the spiritual demands of God's laws." There is "complete bondage of the will in spiritual things." "Man cannot repent and believe himself," nor do anything approved by God, without that special grace, which is given only to a few and withheld from the rest by the sovereign will of God. "The decree of election is the decree to secure the actual acceptance of this salvation on the part of some." "Particular persons are elected to have special influences of the Spirit bestowed upon them;" and without these special influences it is absolutely impossible for them to be saved. "Election is that eternal act of God by which, in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain out of the number of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation" (p. 427).

To make a man a voluntary partaker of salvation seems a very peculiar expression, to say the least, but it appears to fairly represent the thought of the author, if indeed there be any real thought back of these ancient forms of words. He says (p. 316): "Over against this doctrine of Arminius, who held to universal resistible grace, Calvinists hold to particular irresistible grace." "This special call is efficacious, that is, it infallibly accomplishes its purpose of leading the sinner to the acceptance of salvation." "God's saving grace and effectual calling are irresistible not in the sense that they are never resisted, but in the sense that they are never successfully resisted." "There is no sinner so stubborn that God cannot renew his heart." The cause of conversion is stated to be "not in the response of the will to the presentation of motives by God, nor in any mere co-operation of the will of man with the will of God, but is an almighty act of God in the will of man, by which its freedom to choose God as its end is restored, and rightly exercised" (p. 436). Hence, apart from this sovereign act of God, which is withheld from all but the small, eternally fixed number of the elect, man has no freedom to choose God. God offers him salvation, forsooth, and expresses a strong desire that he may be saved, and yet at the same time makes it impossible that he should be saved by withholding the absolutely essential special grace. Salvation is declared to be free for all who are willing to receive, all who believe, but this very willingness is the product of divine power, only possible to those specially drawn, and "faith is God's gift, foreordained by Him." "He chooses us, not because we believe, but that we may believe," and that we may be made to believe—voluntarily.

It is difficult to restrain one's righteous indignation at the open ascription of such glaring and manifest hypocrisy to God, the Being in whose name we are exhorted to all simplicity and sincerity of heart. What monumental injustice, also, to hold us eternally accountable for what Adam did! We never made him our representative. Why should we be to blame for his sin? There can be no sin without consent. For self-imposed disabilities we are responsible, but not for other people's actions or their consequences. Dr. Strong has the hardihood to write (p. 422) that "the atonement of Christ has procured for all men the powerful incentives to repentance presented in the cross, and the combined agency of the Christian Church and of the Holy Spirit by which these incentives are brought to bear upon them." This is one of the benefits of the atonement for all men; yet all these incentives and agencies thus procured at such a cost are but an aggravation to the non-elect, are at least wholly valueless to them because, without the special agency of the Holy Spirit in addition to that which is merely general, they cannot avail themselves of them, but are left in their bondage, chained down, in sight of bliss, under the irresistible "decree of reprobation."

Out upon such horrors! It is quite time they were buried. Why should they still affront high heaven and create disgust in the minds of men? Over against all this foolishness how truly simple and every way reasonable the Arminian doctrine that "as a matter of justice God bestows upon each individual from the first dawn of consciousness a special influence of the Holy Spirit, which is sufficient to counteract the effect

of the inherited depravity, and to make obedience possible, provided the human will co-operates, which it still has power to do." Thus the son does not "bear the iniquity of the father," whether that father be his most recent or most remote ancestor. Thus God does the best He can for each individual, and can honestly say, "What could have been done more to my vineyard that I have not done in it?"

There is still need of Methodism, because its special work has been, not simply to denounce these outrages from the standpoint of reason—Unitarians have done that pretty vigorously—but, what is a great deal more effective, to show that the Bible does not need to be thus interpreted, and that evangelistic operations of the most effective sort are entirely compatible with a very different kind of theology. Calvinists used to arrogate to their special scheme the high-sounding title, "doctrines of grace," as though the grace of God could not be conveyed through any other channel. This has not, for quite a while, been very much trumpeted—for which let us thank God. And we are entitled still to say to the young people of the present generation that it will make a difference to their intellectual self-respect whether or not they join a Methodist or a Calvinistic church. It is the former only which has "a theology that can be preached."

A Christlike Christian.

THERE died in Wolfboro, N. H., Oct. 26, at 82 years of age, one of the most Christlike Christians it was ever our privilege to know. Ephraim T. Brigham "had seen his Lord," and in beholding Him he had been transformed into His spiritual image. Well do we remember the time when first we met him. It was our first Sunday as pastor of St. John's Church, Dover. In the Bible class assigned us, we had just concluded a much too professional effort in explaining some phases in the life of Jesus, when a sweet-faced, gray-haired man, with eyes that kindled behind his spectacles, requested the privilege of making some inquiries. Then, with gracious humility but Socratic wisdom, he put a few questions in such a way as to throw more light upon the central truths of the lesson than the pastor had done. A long-time Sunday-school superintendent, teacher and close student of the Gospels, he had come to apprehend the Saviour and His utterances in a marvelously real and vivid way. He was always present in the Sunday night prayer-meeting, and invariably spoke upon the topic of the morning sermon, wonderfully illuminating the preacher's thought. In prayer he strongly reminded us of Beecher, talking with God as if face to face. The sacrament of the Lord's Supper was his most precious service. There in a peculiarly gracious and real sense he always met his Lord. There was never any flavor of superstition or cant about him. Unusually thoughtful and intelligent, yet he possessed the winsome simplicity and humility of childhood. He was a spiritual seer and grasped truth and revealed it as if by holy intuition. Often we sought him in his photographic rooms that he might shed light upon the new text that, unaided, we could neither dislodge from the mind nor develop into the desired sermon.

Anchored so firmly to Christ in a personal faith, he had no fear of heresy nor of any sort of attacks upon the Christian system. It was unconquerable and imperishable because Christ was the centre and life of it. He was the minister's best friend because large enough to understand him. He had almost infinite patience with his pastor's idiosyncrasies and limitations. If he had a suggestion to make to the minister, it always came with such deference and with so much of sympathetic consideration that it carried no wound with it. Our memory of him has not a single shadow in it. His greatest service to us was in helping us to understand Jesus better. To use Hugh Price Hughes' favorite phrase, he "reminded us of Christ." Elizabeth Stuart Phelps, in her new and greatest book, "A Singular Life," represents an Italian as saying of the dead minister, Mr. Bayard, on the day of his funeral: "The Christian is dead." That phrase is our best characterization of our friend, Ephraim T. Brigham.

James Logan Gordon's Fusillade.

IN Mr. Gordon's attempt, the other day, in the Park Street Church parliment, to be smart and witty at the expense of the American pulpit, his blunderbuss discharged its contents at the breach instead of the muzzle. The hurt was subjective rather than objective. We should be sorry to think the American clergy could be harmed by such a windy tirade. The charge spent its force nearer home. Evidently the criticism was a bid for cheap notoriety. He took the best way to attain it. If you strike a rogue or a charlatan, no one will applaud—the creature deserves it; but if any one is rude enough to strike a gentleman or an honored class, he will be certain of vulgar applause. To be sure, such applause is not worth much, but we have to consider that it is no cheaper than the people who crave it.

We make no claim that ministers are immaculate or perfect. They may have the infirmities of our common humanity. There may be mis-

fits. What class is without them? There may be those not overstocked with charity or good sense. They certainly cannot surpass, in these particulars, the class of critics represented by citizen Gordon. In the face of all their limitations, the men in the American pulpit maintain a high average for virtue, intelligence, Biblical scholarship, eloquence, and effective qualities for service. They will stand comparison with any other class of men.

As a whole, Mr. Gordon's points of criticism are extremely ill-taken. He seems to be firing at random. For instance, he finds evil in theological seminaries; it is "a going over the wearying details of theological prize-fights." If he had ever been in a theological seminary, he would have known that historical theology occupies but a small part of the course. That students are not to think, he must know is a base slander. With as little sense he inveighs against manuscripts and the control of the pulpit by a few influential men. There are whole denominations which do not make use of manuscripts; but there are powerful men who do use them. Jonathan Edwards read, so did Phillips Brooks, so did Thomas Chalmers. Is our critic a competent teacher of such men? The fact seems to be that some men do best with, and others without, manuscript. Mr. Gordon's word can hardly be accepted as law in the case.

"The pulpit lacks intensity." What does he mean by intensity? Thunder? Noise? The use of the voice rather than the brain? He instances graduated church service. Would he break up the regular order? He inveighs against "profound preaching"—an excellent fault, which we commend. Profound preaching is not, as he seems to think, equivalent to dullness. It may be intense and powerful. The critic seems to have been unfortunate in the places of worship he has attended. Let him circulate in a little wider world and his ideas would be expanded.

Above all, the address shows up Mr. Gordon. It shows his lack of good sense, of wide and careful observation, of an understanding of the greater forces operating on human society, and of that Christian charity so necessary in estimating the qualities of fellow-workers. Evidently the judgment of so cheap a man as James Logan Gordon can have little weight with this generation in determining the value of an order of men which has continued through nineteen centuries and had an important part in shaping the civilization of the world. In a word, the address damages its author far more than the American pulpit.

As Others See It.

IF all the ministers of our patronizing Conferences would make the personal effort to secure new subscribers that the few have already, our list would be magnificently enlarged. Thoroughly familiar with the work of the pastor and heartily appreciative of his labors, we have neither desire nor purpose to add unnecessarily to his burdens. But the conviction that the minister should conduct a personal canvass for new subscribers for his church paper in order to achieve the highest and most permanent good for our Methodism, is so strong that we cannot be silent. This is the opportune hour. The people are delaying in their decision and choice until the personal word of counsel and persuasion, which only the pastor can effectually speak, shall be uttered. Dr. Potts, of the *Michigan Christian Advocate*, thus expresses himself in his last issue:—

"This is the best time of the year for the pastor in his visits from house to house to inquire about the family religious paper. Personal work garners. We used to count that a useful day when we secured a new subscriber for an *Advocate*. Inducing our people to read our papers supplemented our preaching, atoned for poor sermons, encouraged us when lamenting meagre results in our ministry, strengthened our grip on a church, and increased the usefulness of our pastorate. Some scholarly preachers in this State are not succeeding as well as they might; they despise some of the little things that would cement their work into solidity. They omit this matter of seeing to it that their people get *Advocates*. It is petty work, they think, beside their profound labors on great studies. How can they, while solving such problems as evolution, inspiration, higher criticism, etc., take time to urge a shopkeeper or a farmer to subscribe for a church paper? They let this practical work go to the winds, and their pastorates and churches suffer. The great army of preachers must be workers, whether they are scholars or not; and the little matters of pastoral life tell in the aggregate."

And Dr. Edwards, of the *Northwestern*, is characteristically forceful. He says:—

"The Methodist army is the army of the Lord. The church paper is a bundle of arms and ammunition; the Christian household without it is a camp in a hostile country, with no pickets. If you would grow, eat, the journal of the church is good victuals—appetizing, and satisfying to appetite. If you would keep warm, be clothed; the church paper is raiment, a moral plaster to them that need much, a linen dust-coat to them that need nothing more; a fit for the child, and fitting the parent. If you are a church member, you are supposed to be taking stock in the only line with a passenger traffic heavenward, and you will do well to study the soundness of your investment. . . . I believe it remains a stranger at many thousand Christian firesides, and others, through lack of personal presentation of its merits by the pastor or other esteemed canvasser. And I suggest for each circuit an annual autumn sermon upon Christian journalism. The helper of the pulpit may fairly be asked to be helped by the pulpit; that the people may be helped by both. Every door that opens toward a Methodist meeting-house ought also to open to admit a Methodist publication."

Every issue of ZION'S HERALD contains upon an average as much reading matter as is found in the ordinary volume which sells at retail for

one dollar. Under our fifteen months' offer of the paper for the price of one year's subscription, ZION'S HERALD makes 65 visits to the home of every new subscriber. It is impossible to calculate its awakening, cultivating and inspiring influence. Will not every one of our ministers help to enlarge that influence?

Personals.

— We are gratified to report that Bishop Haygood is steadily improving in health.

— Rev. Drs. James Mudge and John Galbraith are in Baltimore, attending the Woman's College as visitors from the New England Conference.

— Dr. S. A. Keen is compelled by impaired health to decline all invitations and to cancel all engagements to hold meetings for at least three months.

— Rev. and Mrs. Noble Fisk announce the marriage of their daughter, Lella Maria, to Arthur Henry Cross, on Wednesday, Oct. 23, at Londonderry, N. H.

— Rev. J. L. Pitner, D. D., pastor of Trinity Church, Norwich, Conn., will deliver the next Memorial Day address in that city. Dr. Pitner is a veteran of the Civil War. He is doing excellent work in his church, and making himself felt in the city.

— Rev. Don W. Nichols, of our Central China Mission, has arrived, with his wife, at his former home, Louisiana, Mo., after about eight years of faithful service in Nanking.

— Rev. H. W. Bolton, D. D., of Chicago, is to be the editor of the *Pulpit Herald*, a new homiletic review which is to be published in that city, of which further notice will appear in our Book Table.

— Rev. Otto J. Gilbert has been selected as assistant editor of *Haus und Herd*, our German magazine published at Cincinnati. His principal work will be on the *Sunday School Bell*, while assisting on *Haus und Herd*.

— The *Central* says, speaking of the meeting of the General Executive Committee of the W. F. M. S. in St. Louis: "Miss Mabel C. Hartford is perhaps the most distinguished guest in attendance upon the missionary meeting in this city."

— Dr. David H. Wheeler's new book, "Our Industrial Utopia and its Unhappy Citizens," will be published by A. C. McClurg & Co., Chicago, during the present month. It is said to be novel in its treatment of social problems and vivacious in its style.

— The *Daily Evening Item* of Lynn, in its issue of Oct. 27, publishes the full text of Rev. W. T. Worth's sermon, delivered in St. Paul's Church the previous Sunday, upon the subject of "Growing Old Gracefully." It is a very thoughtful and pertinent discourse.

— Wm. J. Cruse, lay delegate of General Conference from West Nebraska Conference, is a locomotive engineer on the Union Pacific Railroad. He is a class-leader and exhorter, and since his conversion in 1889 has assisted pastors in revivals in which over six hundred have professed conversion.

— Rev. S. W. Naylor, D. D., for some time connected with our City Missionary work at the North End, and who left this position for the pastorate of a large mission church in Milwaukee, Wis., is to take a year of foreign travel for needed rest and recuperation. He sailed from New York for Genoa, Nov. 6, and expects to visit Italy, Egypt, Palestine, Turkey, Greece and Switzerland.

— Rev. J. B. Foote, of the Central New York Conference, visited the School of Theology last week as an official visitor. He attended various classes on Tuesday, and conducted the students' devotional meeting in the evening in a unique and profitable way. Mr. Foote is a member of the class of '60, and enjoys the distinction of being the first graduate of the oldest Methodist theological institution.

— Rev. Dr. J. D. Pickles, by the advice of close friends, left last week for Tacoma, Washington, where he will make a brief visit upon a brother who is also a Methodist minister. He will return by the way of Salt Lake and Denver. At the latter place he will attend the meeting of the General Missionary Committee, which opens its sessions Nov. 14, and report the proceedings for our columns.

— The *Christian Advocate* of Nashville says in its last issue:—

"That enthusiastic and wide-awake Methodist Bishop, John H. Vincent, was in Nashville on Monday last. The purpose of his visit was to lecture before Dr. Price's College for Young Ladies on Sidney Lanier. In the course of the day he also spoke to the Vanderbilt theologues who had enjoyed the privilege of hearing Dr. Lyman Abbott a few hours before. A reception was given to Bishop Vincent by Miss Mattie Kirkpatrick, at which the Vanderbilt professors and other cultivated people were present."

— Concerning Hon. James Harlan, of Mount Pleasant, Iowa, who is one of the lay delegates from the Iowa Conference to the General Conference, ex-Senator E. G. Ross writes in the *Forum*: "James Harlan was a unique figure in the [United States] Senate. In early days a frontier Methodist preacher, he had much of the habit of that fraternity in his style of address and method of argument. Yet of large frame and powerful physique, he was forceful, and at times singularly impressive in language and manner, and by no means without influence in giving direction to the decisions of the Senate."

— Rev. Seth H. Beale, of Camden, Me., called Monday. He had been at Provincetown and Truro to attend the centennial celebrations of the introduction of Methodism into those places, and is on his way to New York to spend a few weeks with his son, Rev. Jos. H. Beale, of Five Points Mission.

— Rev. Dr. J. W. Hamilton made a brief visit to New England last week, presenting the cause which he so ably represents, at Chicopee, and securing a generous contribution. He left at once to attend the annual meeting of the General Committee of the Freedmen's Aid and Southern Education Society in Chicago, which convenes Nov. 11.

— The announcement of the death of Eugene Field, of Chicago, on Monday morning, comes to hand so late that we can only bear the sad intelligence to our readers. He was the poet of childhood, and perhaps no one else has so truly voiced the tender and inexhaustible depth of parental affection. He was born in St. Louis in 1850. Doing his first work as a newspaper reporter, his unusual ability as a writer was soon exhibited. Mr. Field's first book was "The Model Primer," published in 1882. His next was "Culture's Garland," in 1887; and in 1890 were issued, "A Little Book of Western Verse," and "A Little Book of Profitable Tales." Other works were: "The Second Book of Verse," "With Trumpet and Drum," a book for children, and "Echoes from the Sabine Farm."

Brieflets.

The *HERALD* is offered to new subscribers for fifteen months for the price of one year's subscription.

The Chicago City Mission and Church Extension Society has purchased a lot on the corner of Fish Street and Nineteenth Place for \$200, upon which a church for the First Bohemian Methodist Mission will be erected in the near future.

The publisher is anxious to send sample copies of ZION'S HERALD to non-subscribers in all of our charges, with the request that they examine the paper with the view to becoming subscribers. Will all of our ministers please forward to this office carefully selected lists of addresses for such purpose?

Our preachers should supply themselves with Dr. Mudge's latest tract recently issued by Hunt & Eaton, entitled, "The Model Class-leader." A copy put into the hands of every class-leader in our churches would wonderfully stimulate and freshen the meetings. If the leaders approached a little nearer to the ideal for such officials, the members would be much more likely to attend.

An influential layman in Maine suggests that the General Conference make it a part of the law of the church that no person shall be eligible to an election to official position who is not a subscriber to some Methodist paper. We heartily approve of the proposition for the reason that no person can possess intelligent opinions concerning the needs and work of the church who is not an habitual reader of some one of our Methodist weeklies.

The *Pacific Christian Advocate* states that "the credentials of fourteen women elected as delegates to the lay electoral conference were submitted to Bishop Warren, and he is reported as having announced that the General Conference had decided that women were not eligible to membership in the lay electoral conference."

The Lasell Booth, which "Lasell girls" who visited the World's Fair will remember, and which won so much favor on all sides by its delicate beauty, was sent to Atlanta, Ga., to take its place in another Exposition. It is in section R, of the gallery of the Manufactures and Liberal Arts Building, and was, as at Chicago, the only one ready on time. The Lasellians did not mar their record for promptness this year, for only three girls of the number enrolled failed to answer "Here," when the list was read in chapel, upon the opening day of the present term.

This is the expressive way in which Chaplain McCabe characterizes the advance of the church upon missionary lines: "Prophecy fulfilled! A million for missions was once prophecy. It is now history. One million two hundred thousand for missions was once prophecy. It is now history. One million and a quarter for missions is a prophecy that bids fair of being fulfilled in 1896. A million and a half for missions is prophecy now, it will be history by and by."

New England Methodism will share sympathetically and joyfully in the celebration of the centennial upon which Chestnut St. Church, Portland, enters this week. This grand historic church—in many respects without a rival among us—has a past in which it may triumphantly rejoice. Especially close has been the relationship between it and the New England Conference, because from that body it has selected many of its distinguished ministers. Among the number the names of Rev. Drs. Wm. McDonald, W. R. Clark, A. McKeown, J. W. Bashford and N. T. Whitaker are recalled. The centennial services continue through the next Sunday, and will be promptly reported in these columns.

A most successful and greatly beloved presiding elder of one of our patronizing Conferences writes: "I am sure it would be a great mistake to remove the time limit. Many men who are so certain of long tenure for themselves, would not believe it if told that the time limit is all that prevents their moving on at the first crossing. And the necessity of removal for cause would necessarily increase the friction now revealed."

In a note received from President Thirkield, of Gammon Theological Seminary, written Oct. 28, he bears this encouraging information: "You will be glad to know that our work opens with an attendance 40 per cent. larger than ever before in the history of the Seminary. We have a very fine body of men, who give splendid promise of large service to the church. Dr. F. W. Gunsulius, of Chicago, has consented to deliver our formal opening day address. The great Moody Tabernacle was opened yesterday. Bishop Vincent was present and delivered a masterly address that made a profound impression upon the great audience gathered on this occasion."

New force is given to an old truth by the fresh putting of it by Lyman Abbott, who says: "You and I are responsible not merely to do the things we can do, but to do the things that we and God can do."

It is stated that the Mexican Government is seriously contemplating the erection in the City of Mexico of a number of modern school buildings, on the plan of the best types of such structures in American cities. The amount which it is proposed to expend is \$2,000,000. President Diaz, who is an ardent friend of popular education, has long had in mind the improvement of the school accommodations of that city.

We like the suggestion to change the famous couplet from Gray's *Elegy*, so as to make it read,—

"There's not a flower that's born to blush unseen,
And waste its sweetness on the desert air."

For surely God is in the desert as truly as in the garden or the city, and He sees the flower, yes, and rejoices in its beauty or its fragrance, however small and insignificant and unnoticed by men. And the same sweet thought applies to human actions. God counts every tear, marks every sigh, notes every effort in His service, however hidden from general observation it may be. Let not, then, the good man's trust depart, or despondency assail him, although the prize of human recognition is withheld. That is a little matter after all. The great thing is to win God's praise.

It has been well said, speaking of the various arguments—cosmological, teleological, anthropological, ontological—by which theologians strive to make more certain man's intuitive knowledge of the existence of God, "The arguments are not so much a bridge in themselves, as they are guys, to hold firm the great suspension-bridge of intuition by which we pass the gulf from man to God." It is a good figure. While the existence of an eternal, infinite Creator cannot be proved or demonstrated by any processes of man's reasoning powers, the usual arguments taken together and supplementing each other constitute a series of evidences of great cumulative force, corroborating our primitive conviction of God's existence, binding the moral action of men, and rendering without excuse him who foolishly casts off the restraint of the higher power.

At the annual meeting of the New England Chautauqua Sunday-school Association the following officers were elected for the ensuing year: President, Rev. W. R. Clark, D. D.; vice-president, Rev. F. E. Emrich; secretary, Rev. William Full; treasurer, H. F. Twombly; auditor, Rev. George L. Small. The prospects for the next Assembly at Framingham are unusually bright. Rev. J. L. Harbut, D. D., will have charge of the program.

The report of the annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society, which has just closed its session in St. Louis, Mo., is received too late for insertion in this issue. Miss E. Pearson, of Des Moines, was elected president, and Mrs. J. T. Gracey, secretary. The name of the *Heavenly Woman's Friend* was changed to *Woman's Missionary Friend*, and the children's paper to *Children's Missionary Friend*. The appropriations for next year amount to \$320,294. The meeting, on the whole, was a delightful one. A full report will appear next week.

We have requested the privilege of making the following excerpt from the letter of condolence written by Mrs. Mary A. Livermore to Rev. Dr. J. D. Pickles upon learning of the decease of his wife:—

"I feel so differently about death from what I did formerly that its sting, and its bereavement even, are taken away. It is a natural event in an eternal order—an accident in a life that is unending—an event in which the soul suffers no loss, but continues right on, without a moment's unconsciousness. And when my friends die, it is as if they had only preceded me to some blessed country, whither I am soon to follow. But one must live many years before getting in rapport with death sufficiently to have lost all dread of it for himself or friends. Do not mourn too much for the loved one gone."

"Even for the dead I will not bind myself to grief. For is it not as if the rose had climbed the garden wall and bloomed the other side?"

The Outlook of last week, in discussing with much ability and practical sense "The Function of the Ministry," utters a much-needed word of warning in saying:—

"The minister makes a mistake if he endeavors to carry his ministerial authority into the realm of politics. His kingdom is not of this world; it is a kingdom of truth, and he that is of the truth heareth his voice. When ministers have undertaken to control the political administration of the world, they have made a poor business of it—and this whether they were Roman Catholic priests in mediæval Europe, or Presbyterian elders in the Barebones Parliament, or Episcopal bishops in the House of Lords, or Congregational clergy in the Puritan hierarchy of New England. It is true that the minister is also a private citizen, and as a private citizen may take his part in political discussions, but even then he would better do cautiously, if at all."

We have never been able to unite in the general acclaim of commendation for Mayor Strong of New York. His standard of moral life and political principles is open to severe criticism and reprobation. What could be more reprehensible than the following declaration of principles which fell from his lips in a recent political address:—

"My idea is that the saloons should open on Sunday about two o'clock and stay open till five. I am not very particular about the exact hours. Then they ought to close till seven and then open again till eleven o'clock, when they should be closed till Monday morning. That is the law I advocate and the one I will endeavor to have passed. Our friend, Warner Miller, says that the people want an American Sabbath. I would like to know what an American Sabbath is. Out in Helena, Mont., they make a holiday of it, and they are pretty good Americans out there, too."

And yet this is the man who occupied the pulpit of Cornell Memorial Methodist Church of New York city, on a recent Sunday, by invitation of the pastor, to advocate the election of a certain class of political nominees!

Our City Missionary Society.

THE noble work of this organization has inspired earnest prayer, consecrated service and generous gifts. The Society has so greatly prospered in its manifold undertakings, that, from a human standpoint, its great success is its greatest peril. We are in danger of failing to meet our increased responsibilities.

As is well known, our Boston Methodism has very few men who unite with large-heartedness abundant means. These few have contributed generously from year to year, and men of meagre resources have given not less nobly according to the measure of their ability. As high as \$1,500 in one year has been given by a single subscriber; and two or three churches have each given upwards of \$1,000 a year for several years. Some of our subscribers have given more largely in the past than they feel able to give now, having given to meet pressing emergencies that they did not expect to arise again. Some former subscribers of large amounts, as Dr. Woodvine and Mr. Houghton, have passed on to their reward.

The managers have continued to hope that the magnitude and importance of the work, together with the signal success which has attended its prosecution, would so effectually appeal to our membership as to secure liberal contributions from all our churches in Boston and vicinity. To be properly sustained our City Missionary Society should receive from all these churches an amount not less than twenty-five per cent. of the pastors' salaries. Two or three churches have subscribed amounts equivalent to forty per cent. of their pastors' salaries, but the subscriptions of the majority have been less than ten per cent., and many less than five per cent.

We do not interpret the duty of any individual or any church toward this important cause. We would, however, by calling attention to the above impressive facts, aid each of our readers to more intelligently interpret his own duty. It is encouraging that in no one of the five years of the Society since its reorganization has it failed to fully meet the obligations of the year within the year. May the work continue to grow, and with the larger responsibilities coming to us may all of our membership feel its privilege to have part in the onward movement. The Society will need \$5,000, beyond what has been paid in, to meet its obligations for the current year ending next April. Subscriptions should be sent to the treasurer, George E. Atwood, 32 Federal St., Boston. The Record of last year's work, including the treasurer's report, may be had by addressing Epworth League House, 34 Hull St., Boston.

Presiding Bishops in New England Conferences.

(Special Dispatch to ZION'S HERALD.)

Toledo, Ohio, Nov. 4, 1895.

The following Bishops will preside at the sessions of the New England Conferences next spring:—

New England,	April 8,	Foss.
New England Southern,	April 1,	Porter.
Maine,	April 8,	Merrill.
New Hampshire,	April 1,	Fowler.
Vermont,	April 8,	Fowler.
East Maine,	April 15,	Merrill.

The Sunday School.

FOURTH QUARTER. LESSON VII.

Sunday, November 17.

1 Sam. 15: 10-23.

Rev. W. O. Holway, U. S. N.

SAUL REJECTED.

I. Preliminary.

1. Golden Text: To obey is better than sacrifice.—1 Sam. 15: 22.
2. Date: About B. C. 1055, ten years after Saul's inauguration.
3. Place: Gilgal, near the Jordan.
4. Connection: Saul inaugurated King; his unlawful sacrifice; the battle of Michmash; Saul's victories, and family relations; his campaign against the Amalekites.
5. Home Readings: Monday—1 Sam. 15: 10-23. Tuesday—1 Sam. 15: 5-14. Wednesday—1 Sam. 15: 24-31. Thursday—1 Sam. 15: 15-20. Friday—Micah 6: 1-8. Saturday—Prov. 1: 29-33. Sunday—Isa. 1: 10-20.

II. Introductory.

Our lesson passes over the first ten years of Saul's reign, during which he gained many victories and assumed more and more "the pomp and circumstance" of the royal state, and brings us to that event which God seemingly designed to be a test of his character, and in which he miserably failed. Ordered to execute the divine vengeance upon the Amalekites and consume them utterly, man and beast, he saw fit to spare King Agag to grace his triumph, and permitted the people to save the choicest of the cattle under the pretense of reserving them for sacrifice. Samuel was accordingly commissioned to go to Saul, who, after pausing at Carmel on his return long enough to set up a monument of victory, had marched to Gilgal, and inform him that the Lord had rejected him from being king over Israel. Very reluctantly the prophet obeyed. Our lesson records only a part of the interview. Saul professed to have "performed the commandment of the Lord." "What meaneth then the bleating of the sheep and the lowing of the oxen?" Samuel inquired. Saul explained that the people had spared them for sacrifice after destroying all the rest. Samuel then bade him listen to the word of Jehovah. He reminded him of the low estate from which he had been called and of the humility with which he heard the first announcement of his coming dignity. God had exalted him—why had he not obeyed God? Saul again protested that he had obeyed, and had brought Agag as a proof of it, and that the people were responsible for sparing the cattle; they did it to "sacrifice unto the Lord thy God," he asserted. But Samuel cut short these idle excuses by proclaiming the fundamental principle that obedience is better than sacrifice, while rebellion belonged to the same category as witchcraft and idolatry. Saul had rejected Jehovah's word, and in turn Jehovah had rejected him from being king. In vain Saul confessed that he had sinned, and begged Samuel to return with him while he worshipped God—the fatal sentence was repeated.

III. Expository.

10, 11. Then came—after Saul's disobedience in the matter of sparing the Amalekite king and the best of the spoil. The word of the Lord unto Samuel—probably at Ramah. It repenteth me—language drawn from human emotions. "Repentance properly denotes grief of heart and change of counsel, and therefore cannot be in God, who is unchangeable, most wise, and most blessed; but it is ascribed to God in cases when men give God cause to repent, and when God alters His course and method of dealing and treats a person as if He did indeed repent of all the kindness He had showed to him" (Pool). It grieved Samuel (R. V., "Samuel was wroth").—He was saddened by the failure of the man whom he had learned to love, and he was righteously indignant at the disregard which had been shown for God's commandment. Ordered unto the Lord all night—in Saul's behalf. "Well might the prophet be angered at this poor result of all his labors and the seeming frustration of Jehovah's purpose. But this feeling did not lead the man of intercession to forget his duty. All night long till morning dawned he cried unto God for the erring king, praying for his repentance and the restoration of the favor which he had wilfully cast away. In vain. There was no thought of repentance in Saul's breast; prosperity and power had hardened his heart and augmented his proud independence; so for him there was no forgiveness; his final doom was imparted to Samuel, and he was ordered to deliver it" (Deane).

12. Samuel rose early—to obey the hard command which God had laid upon him. To

meet Saul—on his return from his victory. Saul came to Carmel—the modern Karmul, a city of Judah, about seven miles south of Hebron. Set him up a place (R. V., "a monument")—literally, "set him up a hand;" but the word is used in 2 Sam. 18: 18 for the marble pillar which Absalom set up. It evidently refers to a triumphal monument of some sort—according to Jewish tradition, an arch of myrtle, palms and olives. Gone about, passed on—"with a great deal of pomp and parade" (Henry). Gone down—from the mountainous district to the plain. Gilgal—a memorable place for Saul. Here he had been anointed; here he had been warned; and here the sentence of rejection was pronounced upon him.

13. Saul said to him.—Saul gets in the first word, possibly hoping to conciliate Samuel. He must have been sensible of wrong-doing. I have performed the commandment—a hypocritical profession. The command was to destroy utterly the Amalekites, with all the spoil. He had spared their king and permitted the people to enrich themselves with the spoil. His failure in part, vitiated the whole. He had not "performed the commandment of the Lord." "But," says Hanna, "it may be asked, Was not Saul's performance entitled to some recognition? Was it not partial obedience? We answer, No. It was not obedience at all. It was not done because it was God's will. Saul did just as much as seemed good to himself. It would be as well to ask if Ananias and Sapphira did not make a sacrifice to God proportioned to the amount they brought to the apostles."

Saul was not moved to disobedience by any feelings of humanity, seeing that all the people except Agag were put to death. There can be no doubt that Agag was spared to add splendor to Saul's triumphant return, as a king making war for himself rather than as the servant of Jehovah. The spoil was dealt with in like manner; and here the people shared the sin, sparing all the best of the cattle and all that was valuable, and destroying all that was vile and refuse. It was doubtless true in part, as Saul afterward declared, that he would have offered some of the cattle in sacrifice to God; but the chief motive in sparing them was clearly to enrich his followers with the spoil (Smith).

14. What meaneth then this bleating? etc.—Why profess to have obeyed when convicted on the spot, by unmistakable evidence, of palpable disobedience? The very sheep and oxen, not to mention Agag, testified against this insincere profession.

Saul would needs have it thought that God was wonderfully beholden to him for the good service he had done; but Samuel shows him God was so far from being a debtor to him that He had just cause of action against him. It is no new thing for the plausible professions and protestations of hypocrites to be contradicted and disproved by plain and undeniable evidence. Many boast of their obedience to the command of God; but what mean then their indulgence of the flesh, their love of the world, their passions and uncharitableness, and their neglect of holy duties, which witness against them? (Henry).

15. They have brought them from the Amalekites—a weak, paltry evasion. Saul pleads that it was not he, but the people, who had disobeyed; on them he meanly casts the blame; but even then, as their leader, their king, he was justly responsible for their disobedience. People spared the best . . . to sacrifice.—Of course Samuel must see at once that so worthy a motive justified disobedience, that this human afterthought showed superior wisdom to the divine order! The cattle were to be sacrificed—were it not better to slay them at God's altar than out in the field? But Samuel's mind was not jesuitical. God said, Slay them on the spot; and he had not learned to be wiser than God's command.

The king who heeded the voice of his army in such a matter showed that he was not their leader, but their tool and their slave. The king who pretended to keep the booty for the purpose of offering sacrifice to the Lord his God was evidently beginning to play the hypocrite—to make the service of God an excuse for acts of selfishness, and so to introduce all that is vilest in kingcraft as well as in priestcraft (Maurice).

16, 17. Stay.—Saul was quite willing to close the interview. Quite likely he had persuaded himself that his excuse was amply sufficient. But Samuel detains him to tell him what God had bidden him tell. When thou wast (R. V., "though thou wast") little in thine own sight.—Samuel reminds him of his humility on the day when he first beheld him and announced to him his coming honor; he shrunk from it then, as being a member of the smallest tribe and of "the least" family in that tribe; his elevation should have taught him gratitude and obedience to the Lord who had anointed him; but, alas! it had only developed in him a haughty self-will.

18, 19. The Lord sent thee on a journey.—The expedition against the Amalekites, Samuel reminds Saul, was undertaken by special divine command, and specific instructions were given. In executing these instructions no latitude was permitted for human judgment. "The sinners, the Amalekites" were to be destroyed "utterly" with all their cattle and spoil. To spare the king of the Amalekites and the best of the spoil, under these circumstances, was high-handed presumption and disobedience. Wherefore . . . didst thou fly upon the spoil—a vivid picture of the covetous eagerness with which it was seized. It has been suggested that the reason for this and similar prohibitions was to guard Israel from the danger of making war

for the sake of plunder, like the nations around them.

Amalekites. The origin of this powerful tribe is uncertain. According to one view, they had migrated from the East; according to another, they were the descendants of Esau's grandson Amalek (Gen. 36: 15). They were a nomad people, roaming over the wilderness which lies to the south and southwest of Palestine and stretches down into the peninsula of Sinai. They were the first of the heathen nations who opposed the progress of God's people. After the Exodus they were doomed to utter destruction (Exod. 17: 14; Num. 24: 20; Deut. 25: 17-19), and the time had now come for the execution of this sentence (Cambridge Bible).

20, 21. I have obeyed.—Saul persists in claiming that he had obeyed God's command. He had destroyed Amalekites and had brought back their king as proof of his—obedience! Thus he cites an act of disobedience to prove that he had been obedient! The people took of the spoil.—He tries to represent that the army had been seized with a spasm of religious devotion in the hour of victory and so saved the best of the spoil for sacrifice. He admits that the sheep and oxen "should have been utterly consumed." "How prone are sinners to throw their guilt upon others, or else to plead for it a religious motive. Saul did both" (Steele). Unto the Lord thy God—a phrase twice repeated by Saul. He tried to hoodwink Samuel by protesting that the honor of the God he (Samuel) represented had actuated his (Saul's) movements.

Sacrificing the best of the booty taken in war as an offering of the first-fruits to the Lord, was not indeed prescribed in the law, but was a praiseworthy sign of piety, by which all honor was rendered to the Lord as the giver of the victory. He overlooked the fact that what was bidden to the Lord could not be offered to Him as a burnt offering, because, being most holy, it belonged to Him already (Lev. 27: 29), and, according to Deut. 12: 16, was to be put to death, as Samuel had expressly said to Saul (verse 3) (Kell).

22. To obey is better than sacrifice.—With a single stroke, sharp and keen as a scimitar, Samuel cut through the veil of flimsy excuses which Saul had been weaving. Saul had been pleading good motives and a desire to honor God. Obedience was the highest motive as well as duty, and therefore the truest way to please God. Sacrifices and other forms of ceremonial worship were acceptable when they harmonized with God's will, not when they opposed it.

In sacrifices man offers only the strange flesh of irrational animals; whereas, in obedience he offers his own will, which is rational or spiritual worship (Berleburger Bible).

23. Rebellion is as . . . witchcraft.—Samuel classes rebellion with witchcraft, or "divination," as the Hebrew reads (asin against which Saul was especially zealous), seeing that both practically dethroned God and substituted either self or evil spirits in His place. Stubbornness is as iniquity and idolatry (R. V., "as is idolatry and teraphim").—To persistently resist God puts man on the same level as the idolater. "Disobedience is idolatry because it elevates self-will into a God." "The 'teraphim' were the household gods of the Israelites, like the Lares of the Romans. They were probably images of ancestors, and if not actually worshipped, were used in unlawful magical rites" (Deane). Because thou hast rejected . . . he hath also rejected—a retribution in kind. Already Saul had been judged for his self-will at Gilgal (1 Sam. 14: 3) and his hereditary rights had been annulled. Now he was personally rejected—the execution of the sentence, however, being delayed. Samuel finally consented to remain at the religious festivity Saul was about to hold, in order to avoid the appearance before the people of open rupture; but first he hewed Agag in pieces "before the Lord."

IV. Inferential.

1. God proves men to see whether they will do His will or no.
2. It is hard for some men to realize that God is particular.
3. Good intentions never excuse disobedience.
4. Partial obedience may be fatal disobedience.
5. Better confess a wrong act than try to justify it, or throw the blame on others.
6. "Whatever He saith unto you, do it."
7. No outward service can atone for inward disobedience.
8. Disobedience in God's eyes is regarded as the germ of all iniquity.
9. Whoever rejects God must expect to be rejected of Him.

V. Illustrative.

1. "Sir," said the Duke of Wellington to an officer of engineers who urged the impossibility of executing the directions he had received, "I did not ask your opinion; I gave you my orders, and I expect them to be obeyed." Such should be the obedience of every follower of Jesus. The words which He has spoken are our law, not our judgments or fancies. Even if death were in the way, it is

"Not ours to reason why—
Ours but to dare and die;"

and, at our Master's bidding, advance through flood or flame (Spurgeon).

2. *Serpens decepti* was Eve's plea, and she pleaded but truth, for the serpent had, indeed,

beguiled her—St. Paul hath said after her twice over. Easn, after he had sold his birth-right his own self, yet accused his brother for supplanting him. Aaron for making the calf, and Saul for sparing the cattle, both contrary to God's express command, yet both lay it upon the people. Others have done the like, and still do, and will till the world's end. But, alas! these fig leaves are too thin to hide our nakedness; all these excuses are insufficient to discharge us from being the authors of our own destruction (Bishop Sanderson).

3. The bosom sin in grace exactly resembles a strong current in nature, which is setting full upon dangerous shoals and quicksands. If, in your spiritual computation, you do not calculate upon your besetting sin—upon its force, upon its ceaseless operation, and its artfulness, it will sweep you on noiselessly, and with every appearance of calm, to your ruin. . . . Yonder is a gallant ship, at nightfall, anchored negligently and feebly, and all is still, save the gentle drowsy gurgling which tells that water is the element in which she floats. But, in the dead of the night, the anchor loses its hold; and then the current, deep and powerful, bears her noiselessly whither it will; and in the morning the wall of desperation rises from her decks, for she has fallen on the shoal. And the disconsolateness of the dreary twilight, as the breeze springs with the daybreak and with rude impact dashes her angrily against the rock, contrasts strangely with the comfort and peacefulness of the past evening (Goulburn).



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The Conferences.

New England Conference.

Boston South District.

The Boston South District Sunday-school Convention under the direction of the New England Conference Sunday-school Society, was held in Milford, Oct. 24. The weather was clear, the air cool and bracing, the attendance large, and the addresses practical, stimulating, and of great spiritual power. The convention opened at 10 A. M. with the president, Rev. Geo. H. Clarke, in the chair. The devotional service was conducted by Rev. W. C. Townsend. In the absence of the secretary, Rev. P. R. Stratton was elected secretary pro tem. Rev. J. H. Mansfield, D. D., spoke upon "The Condition of Schools on the District." He said that the Boston South District was probably more cosmopolitan than any other district in New England, having 62 American schools, 11 Swedish, 4 Chinese, 1 Italian, and 1 Portuguese. There are no large schools, and only fifteen have an average attendance of over 200. There are only ten or twelve large and successful primary departments and only ten or twelve graded schools. The Home Department is not very successful. Judge L. E. Hitchcock emphasized the importance of having graded Sunday-schools, and the advantages to be derived therefrom.

The afternoon session opened at 2 o'clock with devotional exercises by Rev. H. G. Buckingham. Rev. J. P. Kennedy, of Boston, spoke on "How to Increase Membership and Average Attendance." He recommended making the Sunday-school so attractive as to interest the indifferent, and suggested gifts for attendance and obtaining new members. It would help greatly if the older people would go for example's sake. Rev. Geo. H. Clarke spoke upon "Essentials to Successful Teaching," the room; adaptation of the teacher; lesson help; a knowledge of the scholar's natural bent, and of his home. Rev. T. C. Martin explained clearly what is meant by the "Home Department" and the methods of operating it. Miss Bertha F. Vella gave one of her best addresses upon "The Primary and Kindergarten Department." At 8 P. M. Dr. Geo. F. Eaton gave an address upon "The Bible; Difficulties Encountered in its Study." P. R. STRATTON, Sec. pro tem.

New Hampshire Conference.

Manchester District.

Somehow the little society at Derry, First Church, pays its bills very promptly. They are few in numbers but liberal, and the pastor's claim is always paid up to date. The social meetings are reported as excellent, and some of them are seasons of great power. The pastor, Rev. W. S. Atkinson, is attending school at Pinkerton Academy.

The revival spirit continues at St. Luke's, Derry. Souls are converted every week. The pastor is now being assisted for a week of special meetings by Rev. J. I. Hooper, of Sanbornville. The Sunday congregations both morning and evening crowd the house.

Not for years have things looked more hopeful at Hudson than now. Congregations are good. The social meetings are increasing in numbers and interest. The Junior League of about 30 members is full of interest. It is expected to have a chapter of the Epworth League organized within a few weeks. The finances are doing finely. The weekly offering plan, that they have been very slow to adopt, is now working well. The pastor's claim has been increased \$100. A grove-meeting held for a week in the summer did not seem to show special results, but it was bread cast on the waters and is now being seen. Rev. E. O. Bullock, the pastor, spends three days a week in the School of Theology, and has the rest of the time to devote to his work. The recent quarterly conference was largely attended and very interesting.

Rev. Wm. Woods and the people of First Church, Manchester, are rejoicing over the large congregations present every Sabbath, and the excellent interest that prevails. Sunday evening additional seats are necessary to accommodate the people who come to the prayer-meeting. They are expecting an outpouring of the Holy Spirit.

Dr. Hills, of St. Paul's, is one of the most vigorous and stirring men among us. Modest and quiet in his manner, he strikes tremendous blows when he comes into the pulpit. There is no effort to be sensational, but his straightforwardness strikes a sensation every time. He is the Dr. Parkhurst of Manchester. No man has done more to create and improve the advanced temperance sentiment than he. When he leaves the pastorate of this flourishing church, no one going out of the city will be more missed. At the last communion nearly twenty-five were received into membership. An excellent interest prevails in every department of the church.

Concord District.

Bristol. — The church edifice here has been recently newly painted and neatly frescoed. The auditorium is a beautiful place for the worship of Him of whom it is said "He hath made everything beautiful in his time;" and "Out of Zion, the perfection of beauty, God hath shined." The church had been reopened two Sabbaths only, and the committee having charge of the work reported to the quarterly conference that the bills, amounting to \$230, were all paid and a balance remained in their hands, showing promptness and results not very common in such cases. Current expenses were also paid up to date. The pastor, Rev. J. D. Le Gro, has gathered around him a group of young men and women workers, who give him and the older membership joy and promise much to the church. The Sabbath congregations are growing and the social services are spiritual and well sustained.

The Musgrove family, known for their musical gifts, resides here. The father is the editor and publisher of the Bristol Enterprise. The mother is the organist of the church, and several of their children are members of the choir, and a pleasant fact is, the entire family father, mother, and six children — are all members of this church. The eldest son is in Dartmouth College. This is also the home of Rev. Geo. J. Judkins, a former presiding elder and now a supernumerary member in the Conference and its treasurer. The pastor finds in him and his family congenial and hearty co-workers together with him in the work of the Lord. One of Mr. Judkins' sons is a student in Wesleyan University; one other is an official member of this church.

Franklin Falls. — This church, under its pastor, Rev. C. Byrne, has shown much enterprise. Last year it moved and remodeled in part its church, painted it, and erected a spire, greatly improving the edifice. This year they have un-

dertaken to build a suitable parsonage. This beautiful village is built, in part, in terraces, street above street, rising from the river eastward to considerable height, and giving a fine westward outlook from each street over the valley and the hills beyond. The church stands upon the first terrace, and the new parsonage is located on the second street and terrace above the church. Two pastors' wives have, as they think, received serious injury by climbing to the height at which the hired parsonage was formerly located. No such thing need be feared from the present location. It is dry, faces westward, and affords a fine view. The house is two-story and commodious. It will contain all modern improvements and is wired for electric lights. It will be ready for occupancy by the first of December. This church has been in the past somewhat handicapped by the condition of its edifice and for want of a suitable home for its pastor. This can be no longer true. Greater things, therefore, may be expected in the future from the church in Franklin Falls. There would seem to be no reason why the present pastor, or any pastor appointed here in the future, should not be congratulated and happy in the Lord's work.

There will be a meeting of the District Ministerial Association here, Nov. 6 and 6.

Tilton. — The fall term of the Seminary has opened auspiciously under President Durrell

and his corps of instructors. The pastor of the church, Rev. R. Sanderson, received 16 into its membership, Oct. 6, eight of them from probation and the others by letter. A chorus choir now leads the Sabbath congregations here in "making melody unto the Lord." So it was in the choral services of the Temple, where two hundred and fifty voices led in the songs of praise.

Pensacola. — Pastor Quimby has recently returned from his vacation. The writer supplied for him the second Sabbath in October. No place on the district probably has suffered so much and so long as this village by reason of business depression. But the splendid courage of the people has been manifest — that courage that is only born of faith in God and for His work. The devout spirit, earnest preaching and faithful pastoral work of the pastor are appreciated by his people.

Concord Biblical Institute Memorial Window. — This is what Pastor Snow proposes to make the large window in front of the First Church, Concord. There is little or nothing left in Concord as a memorial of the Institute. The building in which it was held (the First Congregational Church), with its tall spire surmounted by a rooster, long since fell in ashes. Its site is embraced in the grounds of a public school. So far as the writer is able to learn, even no record

of the names of the students is preserved. The only memorial of the Institute observable in the city is a most honorable one indeed. It is a living one — the venerable and greatly beloved Rev. J. W. Merrill, D. D., formerly professor in the Institute. In his 67th year, he is apparently as alert, vigorous and devout in spirit as ever. But he cannot long abide here; and he has made a generous gift for the purpose indicated above. The pastor has entered into correspondence with such of the old students as he can trace, and several have responded favorably. If this should meet the eyes of any of them, he will be pleased to hear from them soon. The cost of the window will depend upon the sums received. It will be suitably inscribed, and the names of the donors carefully preserved in the records of the church.

Vacation. — Since his last communication to the HERALD, the writer, with his wife, has spent his vacation of ten days visiting friends in Connecticut. A delightful Sabbath was spent in Danbury, in the church which he joined when a boy. Rev. I. Simmons, D. D. (once a student in Concord), is now pastor of this church, having 1,000 members and church property to the value of \$80,000. Having known the writer well when a member of the same Conference, he gave us a hearty reception, as did many of the people. Mrs. Keeler was also for several years a member of the same church.

B. C. K.

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THE PROGRAM FOR '96.

"Letters to a Boy," by Robert Louis Stevenson. Delightful letters written by Mr. Stevenson to a boy and to other young friends, describing incidents in his own life at Samoa. With introduction by Lloyd Osbourne, and many illustrations.

Rudyard Kipling. James Whitcomb Riley. The Hoosier poet, writes "The Dream March of the Children," in the Christmas number.

SERIAL STORIES will include: "The Swordmaker's Son," a story of boy-life at the time of the founding of Christianity, by W. O. Stoddard; "The Prize Cup," one of J. T. Trowbridge's best stories; "Sindbad, Smith & Co.," a remarkable adaptation of The Arabian Nights, — the story of Sindbad the Sailor in partnership with an American boy; a serial for girls, by Sarah Orne Jewett.

Mrs. Burton Harrison, John Burroughs, George Parsons Lathrop, Tudor Jenks, Noah Brooks, and Laurence Hutton

are among the other well-known writers whose work will appear in the coming volume. Noah Brooks tells the romantic history of Marco Polo. "Talks with Children about Themselves" will be a feature of the year, and stories of the navy are to be contributed by Ensign Ellicott and other naval officers.

\$1,000 in Prizes will be given during the coming year. Full particulars in the November number. Be sure to get this great issue on any news-stand or subscribe for the year. The volume begins with November; December is the great Christmas issue. A year's subscription costs \$3.00. All dealers and the publishers take subscriptions, and remittance may be made by check, draft, money-order, or express-order.

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THE CONFERENCES.

(Continued from Page 5.)

company at the parsonage recently left the pastor \$25 better off. One has been converted at North Whitefield.

Camden. — During the past month our people enjoyed a visit from each of two former pastors. Rev. J. L. Hoyle spent several days and preached on Sunday. Rev. C. C. Phelan and family spent a delightful week. Mr. Phelan lectured on Friday and preached on Sunday. The work is going well.

China. — What the people call "an old-fashioned quarterly meeting" was held here, Oct. 19-20. From start to finish every service was of interest and profit. A marked spiritual advance is to be noted at this place, and the veterans begin to feel that "Old China" is to have an uplift. Four have been received to full membership, and at an outpost seven have been converted. W. W. O.

Vermont Conference.

St. Johnsbury District.

Westfield. — The Methodist church will soon be heated by a new furnace.

East Burke. — N. L. Parker, a prominent member of our church here, is laid aside by a painful though not serious accident.

Newport. — The Epworth League joins with the young people of the Baptist and Congregational societies in presenting the cantata of "Queen Esther."

Barton. — A very successful League social was recently held at the parsonage.

Barton Landing. — Mrs. Rowland, the wife of the pastor, is still at the Brooklyn Hospital, but there seem to be good chances of her ultimate recovery. Rev. C. W. Morse, of Newport Centre, supplied the pulpit Oct. 20.

Coventry. — The lecture by Rev. M. B. Parsonagian, of Greensboro Bend, drew a large house and was generally enjoyed.

Lowell. — A recent church concert netted about \$25.

Hardwick. — Pastor Smithers has been holding special meetings during the month of October. The church has been greatly quickened, and several conversions have gladdened their hearts. He has begun the publication of the *Bethany Star*, a little four-page weekly containing the notices and other church items, and also the weekly message of the pastor to his people.

Newbury. — Owing to the amount of work to be done — three preaching places on the Sabbath and an immense parish to travel over in visiting — Rev. J. S. Tupper's health has compelled a resignation of the position of pastor. He has gone to Wallingford to supply for a

small Congregational church there for the time being. It is expected that Newbury will be supplied for the remainder of the year by Rev. A. W. Ford, and that Wal's River, West Topsham and East Orange, which charge Mr. Ford has been supplying, will be given to a young man from Syracuse University.

Guildhall. — Excavations are being made under the church preparatory to putting in a furnace. The dirt removed will be used in grading in front of the church. Rev. Gay Lawton, the pastor, seems to be doing fine work.

Peasam. — Rev. Mr. White, who has been supplying this place since Conference, has resigned, and accepted an invitation to preach for the Congregationalists of Jericho. Rev. John Thurston, of Waliden, a supernumerary member of Conference, has been secured by the presiding elder to supply until Conference.

Island Pond. — A surprise party, including valuable presents, was recently given by the Epworth League to Mr. and Mrs. E. E. Blake on the fifth anniversary of their wedding.

Barre. — The Epworth League gave "Jacob's Ladder" — a very interesting literary entertainment — in the church Friday evening, Oct. 25. Two have recently been converted, speaking for the first time in the class-meeting. It is expected that John G. Woolley will soon speak here under the auspices of the County W. C. T. U., Miss Bertha Chamberlain, president.

Plainfield. — The Ladies' Aid Society is preparing for a fair to be held later. The young people presented Mr. and Mrs. Levi Davis with a banquet lamp at their wedding. E. H. Kiser, a prominent member of the congregation, is out after a long run of typhoid fever. Rev. J. E. Farrow has successfully begun the lecture season. His lantern was bought in England and is probably as fine as any in the country. The out-of-pocket cost upwards of \$700.

St. Johnsbury. — Oct. 20 there were 600 people present at Pastor Tyrie's Sunday evening lecture to young women, and scores were turned away for lack of even standing-room. These lectures are profoundly practical and at the same time thoroughly religious, and are making a marked impression upon the entire community. RETLAW.

New Hampshire Conference.

Manchester District.

(See page 11 also.)

The silver anniversary of the presiding elder and his wife, observed Oct. 25, was a very delightful occasion. Beside the large number who were present, nearly one hundred letters of congratulation were received. Many beautiful gifts were sent by friends. The pastors and churches of the district deserve special mention for the splendid testimonial in the shape of three twenty-dollar gold pieces. A beautiful rocker came from St. James' Church, and an elegant tilting water pitcher from the Antrim Church. The other gifts were mostly from individuals. We want to record our grateful appreciation of all the kindness shown in the visit and gifts of these good people. They will be cherished as expressions of friendship, and our prayers go up for a blessing on the givers.

Miss Lella, second daughter of Rev. and Mrs. Noble Fisk, and Mr. Arthur Cross were united in marriage at noon, Oct. 23, at the parsonage at Londonderry, in the presence of the family. The ceremony was performed by her father. Mr. and Mrs. Cross will make their home in Londonderry. B.

New England Conference.

Boston Preachers' Meeting. — The order of the day was a continued discussion of the Time Limit. Dr. C. F. Rice favored its removal, and Dr. John Galbraith argued for its retention. Dr. J. B. Day, president of Syracuse University, was called upon. He made a most spirited speech upon the question in hand, favoring the removal of the limit, and advocating also the appointment of presiding elders for life. Next Monday there will be no session of the Preachers' Meeting. The Evangelical Alliance meets in Bromfield St. Church at 10 A. M. Dr. W. V. Kelley, editor of the *Methodist Review*, will deliver his address upon "Robert Browning: A Master in Spiritual Things." Memorial service for the late Rev. Wm. Gordon, Nov. 18.

Boston South District.

Boston, First Church. — Fifteen persons were received into the church last Sunday morning. In the evening the third in the course of Uni-

versity sermons was preached by Rev. C. W. Riebell, D. D. Next Sunday evening, Nov. 10, Rev. W. V. Kelley, D. D., editor of the *Methodist Review*, will give the concluding sermon of this series, which has been eminently evangelistic in tone and has attracted large and appreciative audiences. The pastor, Rev. C. L. Goodell, is preaching a series of Sunday morning sermons on the Lord's Prayer.

Baker Memorial, Dorchester. — The evangelistic services in which this church united with the adjacent Congregational and Baptist churches, under the leadership of Dr. J. Wilbur Chapman, continued for fifteen days. They were productive of great good, particularly to the churches themselves. Dr. Chapman is a leader of unimpeachable character, unobjectionable and very effective methods, and tireless industry. A great many cards were signed by persons expressing a desire to begin the Christian life. Dr. Chapman believes in an altar, and at the close of every service had those seeking Christ kneeling in penitence at that hallowed place. As a preacher he is chiefly Scriptural, expounding with unique power and sometimes eloquence, yet always in chaste language, the truths of the Word. Last Sunday 31 persons were received into the church — 15 on probation, 2 from probation and 4 by letter. Many more are to come. A revival spirit obtains. Rev. Frederick N. Upham, pastor.

Boston, St. John's. — Rev. W. T. Ferrin, the pastor, is delivering a most interesting series of Sunday evening "lecture-sermons" upon the general subject: "God's Heroes and their Memorials." — "The Martyrs," "Chrysostom," "Hume," "Bayonetta," "Luther," "Knox," "Livingstone."

Boston, Winthrop St. — The pastor and the official board gave a pleasant reception, Oct. 29, to the members of the church and congregation. Dr. Miles, as senior member of the board, presided. Rev. E. M. Taylor, pastor, and Dr. Miles delivered very happy addresses. The evening's entertainment was a delightful mingling of conversation and music. A collation was served. The pastor is delivering a series of special Sunday evening lectures. The subjects for the last two Sunday evenings have been respectively: "The New Woman," "Lodging House Piety."

Mt. Bowdoin, Dorchester. — The Mt. Bowdoin Church was organized, Nov. 1, by Presiding Elder Mansfield, with 66 members and 6 probationers. Others are expected to join at an early date. Much enthusiasm was manifested. Rev. E. J. McAllister is pastor.

Forest Hills, Boston. — A Methodist Episcopal Church was organized here on Wednesday, Oct. 30, by Presiding Elder Mansfield, with 12 members and 4 probationers. Rev. Benjamin Rist is pastor.

Atlantic. — Sunday, Oct. 27, Rev. M. C. Beale assisted the pastor by preaching at both morning and evening service. The special occasion was "Ingathering Sunday." The pastor has arranged for special days, as follows: Nov. 3, Jubilee Sunday; Nov. 10, Luther Sunday; Nov. 17, Evangelistic Sunday; Nov. 24, Thanksgiving Sunday. Rev. Geo. B. Shanor, pastor.

West Quincy. — Rev. E. W. Virgin writes: "The death of Mrs. Virgin's father and mother has necessitated our removal to Dedham, and connecting circumstances will cause us to remain here for the present. We are sorry to leave our field of labor at West Quincy, but are not equal to the present duties of both places. The brother supplying under the presiding elder is Rev. A. A. Brown, a member of the East Ohio Conference, who will pursue his studies at Boston University School of Theology, and live at West Quincy in the parsonage. The field there is large in territory and population. The Methodist is the only Protestant church in that section of the city. There is a large and flourishing Sunday-school. The people are among the kindest with whom we have labored during all our thirty-five years' connection with the New England Conference."

Boston East District.

Marblehead. — The Marblehead Messenger publishes in full, in its issue of Oct. 25, the sermon delivered by Rev. J. H. Humphrey at the annual meeting of the "Female Humane Society." The discourse is notable for the fearless and thoughtful manner in which the church is arraigned for its failure to grasp and vigorously deal with industrial and social problems.

East Boston, Meridian St. Bethel. — Rev. L. W. Staples and his loyal people are working unremittently for the salvation of souls. In this blessed endeavor they are successful, for almost nightly sinners are asking the "way of life."

Wakefield. — This place comparatively seldom asks a place in this column; yet it has somewhat of which to tell. For many years it was heavily burdened by debt; but under the heroic labors of Revs. G. C. Cogood and T. C. Martin and the men and women who nobly joined with them, this incubus was removed some years ago. Of late the place has taken on greatly increased strength, growing in numbers and financial strength and spirituality. Prayer and class-meetings are well attended, and the people give earnest heed to the ministrations of the pastor, Rev. A. H. Herrick. During his pastorate the church edifice has received various and great improvements at large expense. The larger part of this expense has been borne by one great-hearted, spiritually earnest layman — John G. Morrill. He would very likely object to this public statement of his benefactions to the church; feeling, as he stated to the pastor the other day, that some others have done as well according to their ability. But it is only a proper recognition of his generosity to make the above acknowledgment.

The League in this church is wide-awake and active, and is looking with much interest to the quarterly convention of the District League, to be held here Nov. 21. Right royal entertainment will be afforded. The facilities for communication by steam and electric railway are excellent. Very many evening trains run to Boston, and there is excellent electric service to Lynn and other towns. Earnest helpfulness characterizes this church, which has an excellent opportunity for usefulness; has a noble body of older members and young people who, led by their pastor, are seeking to build up the church along truly Methodist lines; is now a very pleasant field of labor; and bids fair to be henceforth an eminently desirable appointment. U.

A Lovely Face.

Beauty is the Greatest Power of Attraction.

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The Secret of Good Looks Disclosed. How to Look Your Best.

Never was there a time when women did not try to make themselves beautiful. What is so lovely as a round, rosy face, white forehead and full red lips; what so annoying as the blackheads and pimples on the face, with the dirty, greasy look which always accompanies them. Life is not worth living, the young girl thinks, because of the bad, unpleasant look of her skin which she tries in vain to improve by the use of various cosmetics, ointments and powders, not knowing that all the while the trouble is not in the skin itself, but in the system. It is sometimes absolutely dangerous to use outside applications, for if the skin is simply cleared the disease is likely to attack some internal organ of the body, where it may prove fatal to life itself. But in purifying the blood, the cure is natural, permanent and without any injury.

Miss Alice Hopkins, who resides at 632 South Teath St., Philadelphia, Pa., was unhappy because of her unsightly face, and writes an interesting letter on this subject.

She says: "Dr. Greene's Nervura blood and nerve remedy is a wonderful medicine and it cured me completely of one of the worst forms of dyspepsia. Words cannot express what I suffered in body and mind for almost three years. Not the least of my troubles was an entire loss of healthy color in my face. The natural glow disappeared entirely, and a horrible saffron yellow took its place. You can imagine my feelings when I was asked a dozen times a day as to whether I was suffering from jaundice. At this time I was enduring all the tortures of indigestion, and could not retain enough food to give me the necessary nourishment. Consequently I lost flesh rapidly and became weaker each day. The doctors told me I was suffering from nervous dyspepsia and biliousness."



MISS ALICE HOPKINS.

"I knew I was getting worse day by day, and I soon lost all heart. Everything irritated me, and I was in a state of most intense nervousness. I took to my bed and did not leave it for several weeks. I firmly believe I never should have risen from my bed again had it not been for the relief I obtained from Dr. Greene's Nervura blood and nerve remedy. When I look back upon my condition then, it seems positively miraculous that any medicine could have worked such a prompt and effective cure."

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Church Register.

HERALD CALENDAR.

W. F. M. S. meeting, at Epworth Ch., Cambridge, Nov. 7
Ladies' Aid Societies meet at Everett, 1.30 p. m., Nov. 8
Centennial of Chestnut St. Church, Portland, Nov. 7-10
New Bedford Dis. League Annual Convention,
at First Church, Fall River, Nov. 12
Annual meet'g W. F. M. S., at Pleasantdale, Me., Nov. 13
Fifth Annual Session of the College Association of the M. E. Church, at Delaware, O., at the Ohio Wesleyan University, Nov. 13, 14
Springfield Dis. Min. Asso., at Greenfield, Nov. 13, 14
Boston East District Epworth League Convention at Wakefield, Nov. 21
Itinerants' Institute, at Mechanic Falls, Me., Dec. 2-5

POST-OFFICE ADDRESSES.

Rev. Edward W. Virgin, High St., Dedham, Mass.

DEDICATION.—The new M. E. Church in South Framingham will be dedicated, Sunday, Nov. 10. Preaching at 10.30 A. M. by Rev. G. F. Eaton, D. D.; at 2.30 P. M. by Rev. Fred. Woods, D. D.; and at 7 P. M. by Rev. D. H. Eis, D. D. ALFRED WOODS, Pastor.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

Dean's Rheumatic Pills, absolutely cure Rheumatism and Neuralgia. Entirely vegetable. Safe.

Dr Strong's Sanitarium.

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For health or pleasure. The appointments of a first-class hotel, elevator, electric bells, steam, sun-parlor, and promenade on the roof. Suite of rooms with bath, massage, electricity, all baths and all health appliances. New Turkish, Russian, and natural sulphur water baths. Lawn Tennis, Croquet, etc. Open all the year. Send for illustrated circular.

REV. W. H. STETSON TO HIS FRIENDS.—DEAR BROTHERS, SISTERS AND FRIENDS IN THE MINISTRY AND LAITY: If the kind Heavenly Father continues my earthly life until Nov. 14, I shall arrive at the ripe age of 78 years. It would be a great gratification to welcome all my friends to my humble home on that day; but I fear there would not be even standing room for them. The next best thing would be to receive a letter from each of them. They are on the Atlantic and Pacific coast and in the country between. Their messages will brighten many an otherwise dark day, and drive away the "blues" which too easily cast a sombre hue and distort the facts of life. It is indeed a great change from an active pastorate to a condition allowing less than ten privileges of public worship in three years. It will greatly relieve the monotony of the seclusion if my many friends will do me the favor of sending me a brief epistle, or, if they have time for no more, their autograph. Perhaps some will add their photograph. That will be greatly prized. W. H. STETSON.
18 Camp St., Providence, R. I.

REOPENING.—Garden Street M. E. Church, of Lawrence, Mass., will be reopened Friday evening, Nov. 8. Rev. W. N. Brodbeck, D. D., will deliver the address. Former pastors and friends are invited. O. S. DANFORTH, Pastor.

For Wedding Presents.

Satsuma and Cloisonne.

We have now in an importation of genuine Cloisonné and Satsuma by steamship "Gaelic," from Yokohama, via San Francisco, including superb specimens found by one of our buyers there this season.

Cloisonné pieces, like Bronzes, are among the imperishable treasures, and visitors will find an extensive exhibit to choose from.

By ship "Sachem," from Hong Kong, we are landing an importation (116 packages) of the genuine Old Blue Canton Chinaware, including Dinner Sets, which may be had in sets or separate pieces as desired.

The Medallion Canton China in full services, or separate pieces, also the Old Blue Nankin China.

Also large Palm Pots, Cuspadores, Vases, Vestibule Seats, Umbrella Holders, etc. Superb specimens of Cut Glassware, China and Lamps adapted to wedding and complimentary gifts to be seen in the Art Pottery Rooms, the Glass Department and the Lamp Gallery. Never before was our stock larger, more valuable and comprehensive than now.

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SUNDAY SCHOOL CONVENTION, BOSTON NORTH DISTRICT, at Epworth Church, Cambridge, Wednesday, Nov. 13, under the direction of the New England Conference Sunday-school Society.

PROGRAM.

7 p. m., Devotional service, conducted by W. J. Heath; Report of Schools on the District, George F. Eaton; Three Great Factors in Sunday-school Work, Elias Hodge; How can the Sunday-school Help the Pastor? Charles E. Spaulding; The Teacher's Three-fold Work of Preparation, O. A. Littlefield. 7.30, Devotional service, J. W. Higgins; Some Pressing Needs of the Sunday-school, G. M. Clarke; The Sunday-school: Our Best Harvest-Field, J. M. Leonard.

Money Letters from Oct. 14 to 28.

N W Ayer & Son, Mrs N A Atkins, E Bradford, Jr, Percy Babcock, G N Bryant, C W Bennett, C F Bailey, Bertha M Benson, F B Bromfield, A G Boyden, Colton & Walsh, Mrs S Cox, J M Cowins, Geo T Collins, T E Cramer, E N Choate, L H Daggett, A Ellis, Mrs Geo A Gane, Addie A Gardner, F T George, Mary L Goldthwait, W F Gibson, Thos Haworth, Samuel Hood, A Howard, E L Kenyon, F H Knight, H B King & Son, Mrs A O Knight, J W Lane, F W Lewis, Lord & Thomas, G W Livesey, J H May, E O Miller, J H McCullough, N J Merrill, Mrs M A Mann, Mrs E A Prescott, H A Ridgway, H Rolay, J M Richardson, Frank Seavoy, O D Stafford, W M Smith, S B Sweetser, F L Strickland, Charles Slade, E Snow, W B Sherman, F M Strout, A E Sprout, Mrs J B Thomas, A E Wilson, A E Wing, W A Warden, E H Woodward & Co.

W. F. M. S., MALDEN DISTRICT, will hold the next regular meeting in the Belmont Church, Malden, Tuesday, Nov. 12. Sessions at 10 a. m. and 7 p. m.

It is hoped Miss Hall, from Rome, will speak in the afternoon. An open parliament will be held. Let the Auxiliaries of the district be well represented. Mrs. R. F. WALKER, Dist. Sec.

THE EXECUTIVE COMMITTEE OF THE M. E. BRANCH OF THE W. F. M. S. will meet in the Committee Room, No. 24 Bromfield St., Boston, on Wednesday, Nov. 13, at 10 a. m.

Mrs. M. D. BULL, Rec. Sec'y.

EVANGELICAL ALLIANCE.—Monday, Nov. 11, at 10 a. m., in Bromfield St. Church. Address, "Robert Browning: A Master in Spiritual Things," by Rev. Wm. V. Kelley, D. D., of New York, editor of *Methodist Review*. The public is invited.

WILL C. WOOD, Sec'y.

QUARTERLY MEETINGS.

ROCKLAND DISTRICT.

Some changes in Quarterly Conferences for December.

1, Arrowick, p m; 11, South Thomaston, p m;
2, South Woolwich, eve; 14, South Dedham, eve;
3, Wiscasset, a m; 16, Randolph, eve;
5, Sheepscot, p m; 17, Windsor, eve;
6, Damariscotta, eve; 18, N. Vassalboro', eve;
4, Dutch Neck, a m; 19, N. Vassalboro', eve;
7, N. Waldoboro', p m; 20, Benton, p m;
8, Winslow's Mills, eve; 21, Troy, p m.

Hours of Q. C., 10 a. m., 3 p. m., 7 eve. Brethren: "Time flies." W. W. COLE.

AN INTERDENOMINATIONAL CONFERENCE OF WOMAN'S HOME MISSIONARY SOCIETIES will be held in Clarendon Street Baptist Church, Thursday, Nov. 14. Sessions at 10.30 a. m. and 3 p. m. The morning session will be presided over by Mrs. A. B. Coleman, president of the Baptist Home Missionary Society, and the afternoon session by Mrs. J. L. Hill, of the Congregational Society. Mrs. Frederic H. Pierson, of New York, cor. secretary of Presbyterian Board, will address the meeting on behalf of work among mountain whites and negroes; Mrs. Henry T. Brown (Congregational), on Mormons and Indian work; Mrs. M. C. Reynolds (Baptist), general work; Mrs. James McWhinnie (Baptist), Alaska; Mrs. G. W. Mansfield (Methodist), immigrant work. The music will be in charge of Prof. Taylor, organist. The exercises will be exceedingly interesting. All ladies and gentlemen are invited.

BOSTON EAST DISTRICT LEAGUE CONVENTION.—The next district convention of Boston East District will be held at Wakefield, Nov. 21. Wakefield League is wide awake, and intends to give royal entertainment. Attention is called to the excellent transportation facilities. A late special train will, it is hoped, be arranged for over the road to Salem, there to connect with late trains to Gloucester, Newburyport, etc. There is abundant steam communication with Boston, some twenty trains running in after dark. There is also ample communication by electric cars with Melrose, Malden, Stoneham, Reading, Lynn, etc. The Board of Control will doubtless provide an interesting program, and it is earnestly hoped that every League on the district will arrange to send a good delegation for afternoon and evening. A. H. HERRICK.

AGENTS WANTED



"SAMANTHA IN EUROPE."

A NEW BOOK BY JOSIAH ALLEN'S WIFE.

Agents Wanted Over 100 Illustrations Agents Wanted by De Grimm.

Like that of Josiah Allen's Wife Has Been to Europe, Josiah went along and Baron C. De Grimm, the famous artist and caricaturist, followed them. They went to England, Ireland, Scotland, and Wales; also to France, Germany, etc. The results are that we have now in press Samanthal's latest and greatest of all her books, telling the "strange and skilful" story of their adventures in strange cities, royal palaces, and in out-of-the-way places. They also visited the Duke of Veragua, Eulalie, and others they had met at the World's Fair in Chicago. Baron De Grimm has made over 100 illustrations of the events of the trip, all of which will appear in the book. With its profound interest, depth of wit, genuine humor and sound philosophy, verily this book will sweep all before it. Not only Americans, but English, German, French and other folk are eager to read it. As many copies will surely be sold as were of all Samanthal's other books combined; more than half a million. Wide-awake agents! About 700 pages, large know what this announcement means—a Octave. Price, by Mail Agents, Cloth, \$2.50; And No! for the Holidays. Half Russia, \$1.00. Write for terms and territory At Once.

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500 Washington St., corner Bedford St., Boston.

A CHAIR SHOW.



Chairs were in use in Egypt three thousand three hundred years before Christ, and in the five thousand years that have elapsed since then there have been countless varieties designed by the ingenious mind of man.

But probably never in all this time, in any age, any country or any clime, has there been gathered together under one roof such a collection of different styles and designs as we now have on exhibition. We display over five hundred varieties.

Chairs of the Tudor, Stuart and Hanoverian periods; chairs from India, Japan and Turkey; curules and Roman sellas; Sir Walter Raleigh smoking chairs; Elder Brewster Pilgrim chairs; Colonial models from the Mayflower; high-backs, shape chairs, tabourets, floor chairs, and over eighty unique and rare designs.

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A CARD.—I desire, with my daughter Helen, to express most gratefully our appreciation of the tender sympathy extended to us in our sorrow by our friends of Tremont Street, Trinity, Lynn Common, Melrose, Lawrence and Winthrop Churches. Their personal presence, their floral tributes, their letters (of which we received over one hundred), and those from pastors and friends in other churches, have been indeed a solace to our hearts. In due time I will reply to each. The Gospel we have preached and commended to others does not fail us. We give thanks to God for the comfort which He so graciously imparts. JOHN D. PICKLES,
Pastor Tremont St. M. E. Church.

EPWORTH LEAGUE HOUSE DAY.

Nov. 24, 1895.

MR. EDITOR: In answer to the questions that come asking how the different Leagues may most effectively observe Epworth League House Day, Nov. 24, let me suggest the method contemplated by the Bethany Chapter, Roslindale. This chapter, we understand, intends to put all departments to work, viz:—

The Spiritual department will conduct a special devotional service in behalf of the work of the League House, furnishing to the audience information as to the actual spiritual needs of the people for whom the Settlement labors. It will also collect a supply of Bibles, tracts, etc., for the work.

The Mercy and Help department proposes to inform the people of the exact needs of the people of North End and suggest ways of wise philanthropy. This department will solicit and pack several barrels of clothing, vegetables, etc., to be used by the Settlement workers for Thanksgiving day among the poor people.

The Literary department will report on the educational needs of the people and add to the circulating library of the Settlement, and also send papers, books, etc., for the night school, Sunday-school, etc.

The Social department proposes to tell of the social life of North End and collect a supply of toys, turkeys, etc., for the different classes and clubs and the poor.

Upon the president, secretary and treasurer will fall the duty of raising a generous collection to help toward paying for the rent of the Epworth League House. The money so collected will be credited by our Boston Missionary and Church Extension Society as a part of the contribution of the local society to the cause.

Why not all the Leagues about Boston follow the suggestion of this chapter and make of this Sabbath before Thanksgiving one long to be remembered as a day of mighty advance in the Redeemer's kingdom among God's unfortunate people living in North End?

E. J. HELMS.

Epworth League Settlement, 34 Hull Street.

9% paid on 5 year first mortgage farm loans in Red River Valley, North Dakota. Write for references,

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7% NET

MAKING AND MANAGING INVESTMENTS. We collect mortgages, buy bonds, pay taxes, examine securities, invest money at 7 per cent interest, and buy or sell land for non-residents. Paid Capital of Company, \$200,000. Address—D. S. B. JOHNSTON LAND MORTGAGE CO., ST. PAUL, MINNESOTA. MENTION THIS PAPER.

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Was made on a certain stock in 10 months. I know of another stock with similar prospects, and am investing my own money in it. You can invest as little as \$40, more if you like. Send me your address and I will tell you all about it.

It is the medicine above all others for catarrh, and is worth its weight in gold. I can use Ely's Cream Balm with safety, and it does all that is claimed for it. — H. W. Sperry, Hartford, Conn.



CATARRH

ELY'S CREAM BALM Opens and cleanses the nasal passages, relieves pain and inflammation, heals the sores, protects the membrane from colds, restores the sense of taste and smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 25 cents at Druggists or by mail.

TO THE LADIES.—The second Conference of Ladies' Aid Societies and Social Circles will be held in the M. E. Church in Everett, Friday, Nov. 8, beginning promptly at 1.30 p. m. An interesting session has been planned for, and will be open to all desiring to attend. All officers and members of such societies are especially invited to be present. Bring pencil and note-book. Electric leave Hollis Square for Everett Square at quarter of and quarter past the hour. Mrs. J. E. CAME.

Our Book Table.

The Triumphs of the Cross. By ex-President E. P. Tenney, A. M. Profusely illustrated. Boston: Balch Brothers.

In all the Christian ages the Cross of Jesus Christ has been the favorite and commanding theme of the great preachers. As the revelation of God and man, as the source of human redemption, and as the moral leverage for uplifting the human race, the Cross will forever hold a high and honored place among Christian teachers. It is the master theme of the Bible. Preachers have usually treated the subject along spiritual lines, considering the power of the Cross to renew the soul, to insure a holy life, and to elevate the renewed man to the felicities of heaven; but our author takes a somewhat broader view by considering the supremacy of Christianity as an uplifting force, somewhat more definitely, "in the home, the school, the nation, in literature and art, in philanthropy and evangelistic organization, shown by facts in the past and present history of the world." The volume is enriched by 125 excellent illustrations, bringing to the eye almost every phase of the multifarious subject. There are selections from the old masters on the more majestic features of the theme, which impressed the men of earlier ages, and other selections from the articles of our own day, in which the triumphs of the Gospel along new lines are clearly presented.

In the preparation of the letter-press the author had the aid of hundreds of collaborators, while special chapters were prepared by such experts as Edward Everett Hale, Theodore Cuyler, Bishop Huntington, President Andrews, Bishop Vincent, George P. Fisher, and others. In this way has been secured a clear, condensed and authoritative treatment of the whole subject in its various details. The work is comprised in eight books. The first touches the centre of the great subject — "The Founding of Christendom," the most stupendous fact of all human history. The Cross made a totally new departure by introducing into human society a new ideal of individual and social life. It was the realization of the kingdom of God on earth. The second book considers "The Debt of Popular Liberty to Christianity." This indebtedness is sevenfold. The Gospel modified Roman law, set forth the fatherhood of God and the brotherhood of man, civil freedom, religious toleration, modified the laws of war, and led to efforts for pure government. The next book treats of the new ideas of home introduced by the Gospel. It gave a sacredness to motherhood and home unknown in heathen lands. The fourth book considers Christianity as an educative force. Christian ideas quicken the intellect and inspire thought and aspiration for the higher lines of culture. It is Christianity that lifts to intelligence downtrodden races, as illustrated in the case of the Indian, the Negro, the South Sea Islander, and the pagans of the East. The fifth book shows the relation of Christianity to "art, literature and the world of ideas." The field here is a large one. The circulation of the Scriptures has furnished a seed-bed for letters and art as well, in the forms of painting, architecture and music. Christianity as set forth in the sixth book is a generous and world-wide philanthropy. The Cross not only bears to the nations the light of truth, it comes also with almsdeeds and is prepared to bless men with all sorts of good works. Christianity comes with a blessing for the poor, the laborer, the victim of vice and crime, and the fallen woman. The new ideas with which it comes are set forth in admirable terms by Prof. Fisher of Yale. The seventh book describes the kingdom of God as a self-propagating force, a system which does not need to be carried. The church is a grand missionary institute which has been operating through the ages, and yet remains with force unspent.

The volume is finely and firmly bound in leather, and the print is open and on good paper. The style is fresh and easy, and the author will be followed by the intelligent and devout reader with the utmost interest and profit along the various lines of his great treatment.

Poems of Home and Country. Also Sacred and Miscellaneous Verse, by Samuel Francis Smith, D. D. Boston: Silver, Burdett & Company. Price, \$1.50.

Dr. Smith, author of "America" and of this admirable collection, like Gray, author of the "Elegy Written in a Country Church-yard," won fame at a single venture. The "Elegy" rang out like a clarion through the English-speaking world. It marked the opening of a new age in literature, the discovery of new tastes among the people. Dr. Smith gained the ear of a nation by that one strain, "America." He struck, in the first attempt, the popular voice. "America" was issued in 1832, and has ever since been heard as a bugle-blast through the country, rousing the whole people to patriotic endeavor. He had "touched the string that found its echoes in the nation's heart." The author found immortality in the four stanzas of his little hymn; for, though small, there is packed into it a world of meaning. Dr. Smith is more fortunate than Gray, whose only matin song was the "Elegy"; for the author of "America" has been sending forth the matin songs of liberty ever since.

This volume opens with a preface by the editor, Gen. Henry B. Carrington, LL. D., and a biographical outline, containing the appreciative epistle of J. G. Whittier and the graceful poem of Oliver Wendell Holmes on the author's eightieth birthday. The collection of poems is divided into four parts. The first

treats home scenes, such as domestic beginnings, anniversaries, partings, reunions, and various social amenities, as greetings and condolences; the second dwells upon country, as schools, civic interests and occasions, and patriotic incentives and examples; the third contains sacred and religious pieces, such as incitements to early piety, the ministry, Christian examples and missionary hymns and odes on the heathen and the redeemed world; the fourth part contains miscellaneous hymns and odes. Aside from his poetry, Dr. Smith has made a noble record. Born in Boston in 1808, he studied in the Latin School and graduated at Harvard in 1829, a classmate of Oliver Wendell Holmes, and was ordained to the Baptist ministry in 1834, filling various pastorates and editorships. The bulk of his poetic productions will surprise the reader. We had kept our eye so intent on "America," as not to realize how much this author had been doing in these sixty-three years along the same and kindred lines. Here is a volume of 382 pages filled with scores and scores of delightful poems which have been falling like snowflakes through the six decades. If he had done nothing else, his literary labors would make a very handsome record of which he would have no occasion to be ashamed. But the quality is as remarkable as the quantity of his writings. They everywhere breathe a Christian and patriotic spirit. Their tendency is always elevating and ennobling. They touch the better sentiments and kindle high aspirations.

Christ's Idea of the Supernatural. By John H. Denison. Boston: Houghton, Mifflin & Company. Price, \$1.

The author of this volume considers a great subject with clearness, delicacy and accuracy of touch. The naturalists have discredited the supernatural, he believes, because they have a false conception of what the supernatural really is. They have held it to be a realm outside of nature, a foreign sphere about which we can know nothing, and which can make itself felt inside our realm only by a special exertion of divine power. With this conception a miracle must be an affair contrary to nature, a mechanical operation on nature. But this is not at all Christ's idea of the supernatural. "The great central truth of Christ's teaching was the unity between the natural and the supernatural." Ours is a world of crude matter, but everywhere penetrated by light and electricity. The miraculous was in the life of Christ just as was the natural; and hence miracle, revelation and illumination are the most reasonable matters in the world. What sight is to the visible world that is faith to the invisible — "seeing Him who is invisible." The scheme is wrought out in an interesting way in nineteen fresh and delightful chapters.

The Psychology of Number and its Applications to Teaching of Arithmetic. By James A. McCallan, A. M., LL. D., and John Dewey, Ph. D. New York: D. Appleton & Company. Price, \$1.50.

This new volume of the "Education Series" treats the laws of mind not in general, but in their application to the various modifications of number. The origin, development and dependence of number are considered, as well as the application of these principles involved in teaching the various parts of arithmetic. The book, while condemning the "fixed-unit method," brings out the idea of ratio involved in the very idea of number. Arithmetic is an essential part of a complete and balanced education, but the false philosophy above alluded to has brought it into great discredit with some people, who have been in the habit of considering the husk rather than the kernel of truth. The book is a most fruitful study, designed to clear away the misconceptions in this field.

The Beginning of Writing. By Walter James Hoffman, M. D. With an Introduction by Prof. Frederick Starr. New York: D. Appleton & Company.

The master of science studies historically. Starting at the initial point, he traces each subject in its natural evolution. In the study of civilized man the anthropologist finds a difficulty in the fact that the only being able to write has forgotten his primitive experiences. How he began to use a club, a hoe, an axe, a knife or spear he cannot recall. To obtain that bit of forgotten knowledge he is obliged to go to the savage, who cannot read or write, but who has never risen from his primitive condition, or who rose so late that civilized man was present to take note of the fact. Dr. Hoffman, of the Bureau of American Ethnology of the Smithsonian Institution, is a master in his department, and in this volume endeavors to show how man began to write. Photography was the first step, then came the improvements on it, until the picture was developed into a letter. The illustrations are abundant and valuable. It is a book of rare interest and value.

Matonchen: A Story of Indian Child Life. By Annie Maria Barnes. The American Sunday-School Union: 1152 Chestnut Street, Philadelphia. Price, \$1.25.

This volume contains an attractive Indian story, abounding in vivid pictures and thrilling incidents in the life of the red man. The descriptions and illustrations are from real life. The value of the tale is found in its truthful portrayal of the condition of the Indians and their desperate need of the Gospel.

A Happy Discipline: A Two Years' Apprenticeship to Life. By Elizabeth Cummings. Boston: Congregational S. S. and Publishing Company. Price, \$1.

The scene of this story is laid both in the East and the West. Lois De Groot, the heroine, born in the East, goes to spend a season with her aunt in the West, who needs her kind offices. The rough frontier life was not attractive to one accustomed to better conditions, but Lois soon finds warm hearts and learns the great lessons of patience, toil and helpfulness to others. The book is well written and abounds in helpful suggestion.

Jack Alden: A Story of Adventures in the Virginia Campaigns, 1861-65. By Warren Lee Goss. New York: Thomas Y. Crowell & Company. Price, \$1.50.

Mr. Goss is not a novice in story-writing. This book is the third in a series of popular historical stories of the war for the Union, designed to teach the new generation the lessons of the great Civil War. The details of the story are largely historic and the characters are lifelike. The terrible features of war are lighted up by genial humor, while the whole affords a picture of a struggle we may hope will never return.

The Hand of Fate: A Romance of the Navy. By Kate Lilly Bliss. Chicago: Charles H. Kerr & Company. Price, \$1.

This story is connected with the raw edge of the Civil War and represents well the spirit of the hour. The father was a captain who wore the gray in the field and two sons wore the navy blue. In a peculiar sense the family knew what civil war meant — the dividing of households, the tearing of heart from heart. The daughter and sister writes the story in which the fortunes of both sides were involved.

Ruth Prentiss. By Marian Thorne. Congregational S. S. and Publishing Society: Boston and Chicago. Price, \$1.25.

We have here a story of home life in its joys and sorrows, in its strain and help. The household is one of moderate means, yet through the economy and care of the mother Ruth enjoyed good educational advantages abroad. After the death of the mother the home begins to depreciate. Ruth responds nobly to the new call and makes a great change for the better. Faithful in that which was least, she becomes a worthy example to all the girls who may read this story.

Dorothy and Her Ships. By Mary Hubbard Howell. Philadelphia: American Sunday School Union. Price, 50 cents.

"Dorothy" is a story of self-denial, courage and hope, showing how daylight breaks into the darkest places for those who watch and wait. The book contains a lesson as well as a story — a lesson of courage.

Magazines.

The *Fortnightly Review* for October opens with a striking article by Frederic Harrison on "The Reaction and its Lessons." The new situation of Ireland furnishes material for another contribution. "The Foreign Policy of England," "National Defence," "Islam and its Critics," are other titles. Perhaps the most notable article of the number is that of the Dean of Canterbury on "The Assorted Growth of Roman Catholicism in England." He finds the growth more nominal than real. R. S. Gundry shows, in some detail, how the new manufacturing industries in the East are competing with those in England. Prof. A. R. Wallace has a suggestive article on "The Expressiveness of Speech." (Leonard Scott Publication Company: New York.)

The November number of the *Chautauquan* is unexcelled. The pages are packed from cover to cover with valuable information presented in attractive forms. Some of the articles are of special interest. No one will fail to read the paper on "Mexico," or that on "American Character in Politics," or Prof. Shaler's on "The March of Invention." Those interested in literary matters will read Prof. Sherman's "American Humorists" and Cherbuliez's "Centenary of Tasso." "Current History and Opinion" furnishes valuable quotations from the secular press. (Theodore L. Flood: Meadville, Pa.)

Scitoner's for November has a rich table of contents. The article on "Wood-Engravers" has a sketch of Florian, with a full-page frontispiece (a likeness of Walter Scott) and five engravings in the article. Royal Cortissoz touches gracefully the old "Landmarks of Manhattan."

C. Riborg Mann has a paper on "Professor Von Helmholtz." Joseph Jastrow treats "The Logic of Mental Telegraphy." Robert Grant furnishes the final paper in his series on "The Art of Living." President Andrews, in his "History of the Last Quarter-Century in the United States," gives "The Plumed Knight and his Joust." He touches to life, not only the principal hero, but the main actors of the time. Bessie Chandler furnishes an agreeable sketch in "The Colonel's Tea-Party." W. H. Low has a fine sketch of the young artist, Frederick Macmonnies (Charles Scribner's Sons: New York.)

The *Quarterly Journal of Economics* for October contains four long and valuable articles. W. Lexis leads in a review of the concluding volume of Marx's "Capital." George K. Holmes follows in an article on "Tenancy in the United

Much Run Down

Without strength or appetite, was my condition last spring. Hood's Sarsaparilla was recommended to me.

The first bottle helped me. I continued and my appetite improved and that tired feeling left me. Formerly my hands trembled badly, but in Hood's Sarsaparilla I found a wonderful nerve tonic. It is a grand medicine for the blood and nerves." H. R. SQUIRES, East Leverett, Mass.

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Is the Only

True Blood Purifier

Prominently in the public eye today.

Hood's Pills easy to buy, easy to take, easy in effect. 25 cents.

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Citricura SOAP

The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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States." The last census showed that less than one-half the families in the United States own the places where they live. The third article, by John W. Bascom, is a profound study of values. Perhaps the most interesting article to many is the final one, by Prof. F. W. Tassig, on "The Employer's Place in Distribution." (George H. Ellis: 141 Franklin St., Boston.)

In its list of articles for November the *Methodist Magazine* is unusually rich. The editor continues his illustrations of life in the East. Charles H. Paisley tells of "Forty Years among the Eskimo." Dr. Tracy reveals the true character of hypnotism. Dr. Cuyler furnishes one of his practical religious articles under the title of "Honey in God's Word." W. J. Gordon gives an account of the British and Foreign Bible Society. (William Briggs: Toronto, Ontario.)

The November *Missionary Review* is well laden with valuable material in its various departments—Editorial, Literature of Missions, Monthly Survey, and International. "Miracles of Missions," "The Importance of Frontiers," "Brazil through an Evangelist's Eye," "Rev. Sheldon Jackson, Pioneer Missionary to Alaska," and "The Jews in Persia," are among the titles. (Funk & Wagnalls: New York.)

Obituaries.

Stratton.—Martha A. Ladd was born at Lacombe, N. H., June 10, 1839, and died in Reading, Kansas, Oct. 1, 1895, aged 55 years, 4 months, and 20 days.

She was married to Charles Gale in 1860; in 1868 her husband and only child died. She became the wife of M. W. Stratton (a brother of Rev. Porter R. Stratton, of the New England Conference), of Leominster, Mass., Nov. 2, 1876. They moved to Reading, Kan., Feb. 20, 1879, into the home where she died.

She joined the Baptist Church when seventeen years old, and very soon after her marriage with Mr. Stratton she united with the Methodist Episcopal Church at Leominster, of which her husband was a leading member; Rev. Alfred A. Wright, D. D., being pastor at that time.

Mrs. Stratton was one of twelve to form the Methodist society in Reading, organized by Rev. H. J. Coker in 1880. As church member she was active. She labored long and constantly in the Ladies' Aid Society, which organization was largely instrumental in erecting the very commodious church building where for so many years she took so much delight in worshipping. Since 1881 she has been treasurer of the Sunday-school Missionary Society. The same year she was made teacher of the infant class, which position she held until failing health compelled her to give up the work she loved so well. When she took this class there were on the roll five names; at the close of her labors in this department there were fifty names. Many of her pupils now grown to manhood and womanhood speak in loving remembrance of her and her work.

Mrs. Stratton's life was a symmetrical one. As a Christian she was consistent, as a church member she was faithful and constant in work, as a wife and a mother she was loving and true. It was something of a trial to her to leave the home and associates of her childhood and youth and come to this new country; but she courageously went to work for the Master and of her it can be truly said, "She hath done what she could."

About a year ago her health began to fail. All that loving hands and medical skill could do was done; but all to no avail. Two months before her death physicians decided that the only hope for health was a surgical operation to remove an internal tumor. She met the ordeal heroically and hopefully. When told that the end was near, she simply said, "This is unexpected," and at once gave to each of her friends present her parting message and a token of her love. The day before her death she said: "I am fully resigned to God's will, but I do want to get well to do some more work for the Lord." Her last message to the church was to do more and better work for God.

Funeral services were held in the M. E. Church. Four of her former pastors and the presiding elder were present and assisted the pastor in the services.

She leaves a husband and one son, with numerous other relatives in both West and East, to mourn their loss. A large number of people were present at her funeral. The floral tributes were numerous and very beautiful. She was laid to rest in the Reading cemetery.

WESLEY EMBERTON.

Miller.—Mrs. Mary Miller entered upon her earthly pilgrimage in Western New York, Sept. 15, 1812. In Providence, R. I., Sept. 17, 1895, she answered the summons, "Come up higher." Her last illness began on her eighty-third birthday and was of short duration. Just as the shadows of nightfall gathered about her here, the glad morning of eternal day dawned upon her liberated spirit, and like Enoch of old she was not, for God took her. What thrilling gratitude and exultant joy must have possessed her soul as she found herself safe, safe at last within the pearly gates of God's own shining city! How grateful for that bright day back in her young womanhood when she, like the other Mary whom Jesus loved, chose that good part which was never to be taken away! How grateful now for the trials and sorrows which only deepened, broadened and enriched her Christian character, maturing and ripening it for enjoyment that never eloy, for activities that never weary, for pleasures that never lose their charm! What a supreme moment of triumph is that in the redeemed spirit's history when, at the close of a long career, it can exclaim with "Paul the aged," "I have fought a good fight. I have finished my course. I have kept the faith." How splendid are the rewards of those who have received the victor's eternal crown!

Mrs. Miller was favored with a good constitution which added greatly to her enjoyment of life and to her usefulness. Such was her physical and intellectual vigor that her faculties were well preserved and she was companionable to the last. The heavier infirmities, the severe aches and pains sometimes incident to advanced age, she very largely escaped. Being a woman of sound judgment, of a hopeful disposition arising from strong faith in her Heavenly Father, she was enabled through the years to encourage and cheer and bless numerous other lives that came within the range of her sunny influence. Firm in her convictions of truth, loyal and unwavering in her devotion to Christ, she inspired other hearts with firmness and fidelity. Her old age was an unusually beautiful

one. The memory of it will ever be a cherished delight to those who knew her best and loved her most. Her affectionate nature clung with fondness to the daughter—Mrs. E. R. Brown—her only child, who was more to her than all the rest of the world; and yet she truly loved and appreciated the other members of the household who constantly extended to her so many kindnesses. With loving friends to provide every needed comfort and to supply every real want, she could thankfully exclaim: "The Lord have fallen unto me in pleasant places; yes, I have a goodly heritage." This was true of her earthly lot; and now she is realizing what it means to be "an heir of God and a joint heir with Jesus Christ," "to an inheritance incorruptible, undefiled, and that fadeth not away."

Having joined the loved ones who have welcomed her arrival, she waits to welcome those whose coming will make even heaven to her a brighter home. MATTHEW S. KAUFMAN.

McGregor.—Mrs. Regina McGregor was born in Berne, Switzerland, Oct. 10, 1842, and died in Redlands, California, Oct. 19, 1895.

When she was a babe, her parents came to America, settling in Massachusetts, where most of her life was spent. She was converted when a child, united with the M. E. Church, and continued in it until transferred to the church triumphant.

Oct. 13, 1864, she was united in marriage with Alexander McGregor, of Worcester, Mass. A teacher in the Sunday-school, president of the Ladies' Circle, and an active worker in the Missionary Society in Trinity M. E. Church, Worcester, she thus gave herself to the Master's service.

Three years ago last March she was stricken with cancer. An operation two months later only gave temporary relief. With her husband she came to California, arriving here last Christmas day. Gradually she grew weaker. She suffered intensely, but never murmured. Her faith in God was strong. The afternoon before her death she told the sister of her trust in God and the consciousness of His presence.

We laid the body to rest in our cemetery, overlooking one of the most beautiful valleys of earth, with the blessed assurance that she was safe in the paradise of God.

EDWIN J. INWOOD.

Colver.—Rev. Nathan Francis Colver passed to his reward June 31, 1895, from his late residence at Manchester, Conn., in the 61st year of his age.

He was born in New London, Conn., of most excellent Christian parents. His mother, especially, was a deeply pious person, of whom it was said you could feel a holy influence when in her company. She was also a very talented and intellectual woman. Mr. Colver inherited from his mother this intellectual and scholarly mind, as well as this pious devotion of soul; always remaining to his dying day a most diligent student and devout Christian. He was the child of a mother's prayers, and that mother made religion so attractive that in early boyhood he became a Christian and joined the Methodist Church.

He graduated from the New London High School and from the Concord Biblical Institute; was ordained a deacon (although never joining the Conference) and preached on Long Island, then at Woodstock, Square Pond, Canterbury, and Somers (Conn.).

Retiring from the ministry in 1870, he moved to Manchester and engaged in general store business until, in 1892, his health compelled his retirement from active work. In business he was most highly respected as a Christian merchant.

Mr. Colver had a genius for language; he read and studied at every interval and mastered to a good degree Hebrew, Greek, Latin, German, Italian, Swedish and Spanish. His two daughters—Mrs. Lizzie Porter, wife of Rev. J. B. Porter, missionary in Bohemia, and Miss Emma—began the study of Latin under their father when very young.

In the church at Manchester every pastor found in Mr. Colver a modest adviser, a firm friend always, a large-hearted supporter, a worker for Christ and souls, ever ready to preach, to pray, and to work in the Sunday-school, for which from his large knowledge of the Scriptures he was most thoroughly furnished. He was ready, also, to assist in the hour when discouragements attended the efforts of the church. One of his last services was to assist in the sacrament.

As complicated diseases weakened his body, yet more real and unbounded were his expressions of confidence and hope in his Saviour. He had no fears at facing death, for he was going to be "forever with the Lord." On July 3 we laid him away, to await the resurrection of the just. Several former ministers assisted at the funeral. He leaves a devoted wife, two daughters and an only sister to mourn their loss, while the church keenly feels its loss, and the community mourns the absence of a truly good and useful man. EDW. F. PHREANER.

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Review of the Week.

Tuesday, October 29.

- Herman W. Mudgett, alias H. H. Holmes, arraigned in Philadelphia on the charge of murdering B. F. Fietzel.
- Hawaii's ex-queen purchases two residences in Italy, one for winter and one for summer.
- Fall of the Ribot ministry in France, in consequence of the railway scandals.
- The King of Korea chooses another queen and proclaims himself "emperor."
- Further massacres of Armenians reported.
- The Cuban insurgents suffer two defeats.
- Senator Chandler predicts a war between this country and England.

Wednesday, October 30.

- Twenty-one Cuban filibusters landed at Nassau under arrest.
- An expedition from Canada, led by Cespedes - 107 men with 500 Winchesters and 400,000 rounds of ammunition - reported to have landed in Cuba.
- Woman suffrage rejected by the South Carolina Constitutional Convention.
- A three days' conflict between Turks and Armenians near Aleppo.
- The alleged Russo-Chinese treaty denied in London.
- Two murderers die in the electric chair in Clinton Prison, N. Y.
- The Paymaster General of the Army decides that Lieut.-General Schofield cannot draw full pay on the retired list.

Thursday, October 31.

- Secretary Lamont names the new fortification at Sandy Hook "Fort Hancock."
- Mrs. Fietzel testifies at the trial of "H. H. Holmes."
- A block of 5,940 shares of new Bell Telephone stock sells at 100.
- Maximo Gomez, commander-in-chief of the Cuban insurgents, compelled by wounds to resign command.
- The Belfast and Glasgow shipbuilders concede the demands of their employees for an increase of 5 per cent. in their wages.
- A case of lockjaw in Pennsylvania cured by anti-toxine - the third successful case.
- Kansas shipping apples to England; the year's crop of apples in this country estimated at 60,000,000 barrels.
- Two Pennsylvania College students expelled for hazing and fourteen suspended.
- A Negro company in Alabama preparing to build and operate a cotton mill.
- A safe in the Chinese quarter in this city robbed of \$8,000 and seventeen gold watches.
- A Negro tortured and burned to death in the public square of Tyler, Texas, by a mob, for outraging and murdering a white woman.

Friday, November 1.

- M. Bourgeois succeeds in forming a new cabinet for France.
- A seismic wave experienced, extending from the Gulf to the Lakes and from the Atlantic to Kansas; no serious damage done.
- The first instalment of the war indemnity (\$2,000,000) paid by China to Japan in the Bank of England.
- The King of Ashanti defies England and will fight for his rights.
- The prolonged drouth in many States broken by rain.
- Monsignor Satolli, the papal legate to this country, to be made a Cardinal.
- West Pawlet, Vt., swept by fire; principal business blocks burned and nine residences; three women perish.

Saturday, November 2.

- Theodore Durrant, of San Francisco, found guilty of the murder of Blanche Lamont; the jury out only twenty minutes.
- The South Carolina Constitutional Convention adopts a property or educational qualification for the franchise, thus practically disfranchising the Negroes in that State.
- Unsuccessful attempt to burn the American College in Marosan, Asia Minor.
- Excitement in Mexico over an alleged plot of Roman Catholic clergy to secure the annexation of that country to the United States.
- An increase in the public debt during October of \$5,321,472.06; since July 1 the national expenditures have exceeded receipts by \$16,548,335.

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- An earthquake in Rome renders four palaces and a bank unsafe for occupancy.
- Japan thanks this country for its kind offices in bringing to a close the recent war.

Monday, November 4.

- "H. H. Holmes" found guilty of the murder of B. F. Fietzel in Philadelphia.
- Secretary Herbert rejects the new ram "Katabdin" for not fulfilling the speed requirements.
- An Ontario club adopts a platform to promulgate the principles of Canadian independence.
- The Dawes Commission fails to come to an understanding with the Choctaws; the latter prefer tribal life instead of severalty plan.
- The Porte appoints an Armenian commission; the Armenians appeal to Russia for aid; rioting continues in different parts of Turkey.
- The H. C. Frick Coke Company purchase the McClure Company's ovens at Connellsville, Pa., and can now put out 25,000 tons of coke per day.
- John D. Rockefeller adds \$3,000,000 to his endowment of Chicago University, two-thirds of it conditional.

The invention of Mr. Charles Trench in his lamp burner, which gives the best results of lamp-light without heating the wick tube, has secured the indorsement of Mr. Atkinson in his work on the Science of Nutrition, as well as an underwriter whose function it is to reduce danger by fire to the minimum. Mr. Trench has placed his lamp burners with Jones, McDuffee & Stratton of Boston as his sole agents.

The People's Temple Entertainment Course is proving very acceptable to its patrons. It consists of twelve Monday evening entertainments of a high order of talent, for the extremely low price of \$1 for the entire course. Commencing with Nov. 11, seven of the number are still to be given, on successive Monday evenings. We heartily commend this effort to supply the people with enjoyable and healthy entertainment at such reasonable rates. Our readers in the city and suburbs will do well to secure tickets for the remainder of the course. G. F. Washburn, 465 Washington St., is the responsible chairman of this committee.

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The Biddford Evening Record of Oct. 8 contains the report of the Temperance League meeting held the Sunday before in that city to discuss ways and means to secure the better enforcement of the Prohibitory Law. President H. E. Frohock made a very frank, forcible and fearless speech, which is quite freely reported. The paper devotes an editorial of a column in length to an explanation of its position in the matter.

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It is, perhaps, not generally known that in Singapore, Malaysia, there is the largest foreign mission school of our church. This school, under the name of the Anglo-Chinese School of the Methodist Episcopal Church, was founded by Dr. W. F. Oldham in 1885. Since then it has been rapidly growing in numbers and usefulness under the able superintendence of Rev. C. C. Kelso, an alumnus of Boston University.

The school now numbers over 500 students, and ranks as the leading school in the colony. Successive governors of the colony have thanked the missionaries in charge for the good results of the school. Through this institution some very bright and promising young men have been brought to the fold, who work among their own people with the same purpose.

One of the many needs of the institution is that of a library. No American will consider a school well-equipped unless it has a good library; unfortunately, this institution has no library to speak of. Rev. A. J. Watson, formerly of Malaysia, and now a student in Boston University, has been asked to solicit aid. He will be glad to receive, for the Anglo-Chinese

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